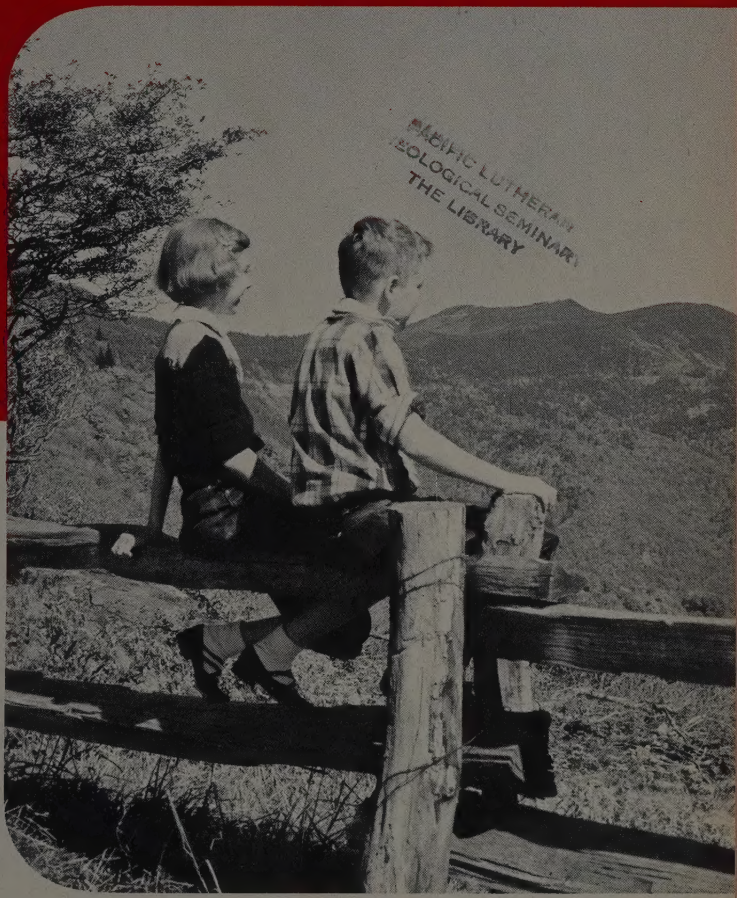
The LUTHERAN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Mountains and all hills praise His name

39, No. 41

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Love's Discipline

THE STORY of the little farm boy is familiar. One morning his father asked him to move the cut wheat from a small field into the barn. It looked like rain. While he was working some of his friends came by with plans for fishing. The boys suggested he come fishing, then later they would all join in to finish the job.

The plan made sense. Soon he was a mile away fishing in the shade of a tree. Minutes lengthened into hours; late afternoon came. Suddenly he felt something. With a horrible realization he felt raindrops.

Throwing down the fishing pole he raced for home. He ran in the back door, drenched by the continuing rainfall. The crop was ruined.

HIS MOTHER AND FATHER stood silent in the kitchen. Father's eyes indicated his room upstairs. The boy knew what was coming as his father entered the room.

He waited for the belt to come off. But his father did a strange thing. He knelt down beside his son and prayed: "Father, forgive my son, and make a man out of him." The boy burst into tears; there is no defense against such love.

God doesn't want to punish us; he sent Jesus to give his life for us. In the face of such love we have no defense, only a returning love.

—HARRY BIEMILLER

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THE CHURCH IN THE NEWS

Merger may be delayed

Excellent progress has been made in the merger negotiations between the Augustana, American Evangelical, Finnish and United Lutheran churches, the Augustana convention at Omaha was told last month.

The proposed union "will not come as quickly" as some had predicted, delegates were cautioned by Dr. Malvin H. Lundeen, Augustana vice president and chairman of the Joint Commission on Lutheran Unity which is composed of representatives of the four bodies. Earlier estimates had set the union date at 1960 or 1961. Delays may occur because "we want to make sure that what we do will have meaning for the uniting churches, for American Lutheranism, for the Christian church," Dr. Lundeen explained.

Dr. Karl E. Mattson, president of Augustana Seminary and a member of the JCLU, predicted the merger would not be completed until 1964 or 1965. He said he was "enthusiastic" over the prospects but that "there are many problems ahead of us."

Four issues seen crucial

Reporting as secretary of the Augustana Commission on Ecumenical Relations, Dr. Mattson touched on four questions which he said had been raised by many members of the church.

1) The new church body would be doctrinally sound, he asserted. No Lutheran body in America subscribes to so many of the historic Lutheran confessions as the four uniting churches.

2) Channels would be kept open for future conversations with Augustana's sister bodies in the former American Lutheran Conference—the American, Evangelical, and United Evangelical churches, which are now negotiating a separate merger scheduled for completion in 1961.

3) The sensitive problem of pastors' membership in lodges would be resolved. It was the intention of Augustana's commission to obtain "guarantees" that no pastor who will be ordained by the new church shall be a member of a secret society.

4) The new church will not be "monolithic." Provision will be made for strong regional units because "there is more room for freedom in this pattern and more room to make the church relevant to its area." Dr. Lundeen added that the new church will "not be a federation" but that negotiators are seeking to strike a balance between a federated type of structure and a highly centralized church.

Dr. P. O. Bersell, Augustana's president emeritus, said, "We are on our way because we have gotten to the point where we can speak frankly, we're not overly polite to each other and everything is out in the open, even the issue of secret societies."

Hymnal ready next February

The new *Service Book and Hymnal* which will eventually be used by most Lutherans in the U.S. and Canada will be off the presses in February, 1958, Dr. H. Torrey Walker, executive secretary of the ULC Board of Publication, announced. More than ten years of preparation have gone into the volume, which is being issued as a joint project by the eight member-churches of the National Lutheran Council.

Bound in red cloth, the new book will be one half-inch taller and almost one quarter-inch thicker than the present volume. It will have 1,024 pages—83 more than the present *Common Service Book*. Price will be $3.85.

The book will include 602 hymns. Many from Scandinavian, German and American sources are not contained in the CSB. The liturgical section will have two musical settings for The Service and will also print The Service in text alone to allow for local divergencies. Propers for each Sunday will be printed in full, but text of the Scripture lessons will be omitted and only the references given.

Psalms, collects and occasional services will be included. An addition is a "Brief Order for Public Confession," sure to be widely adopted.

Court bars obscene books

The U.S. Supreme Court cracked down hard on publishers and distributors of dirty books and magazines in a late June ruling. Obscenity is not protected by the "freedom of the press" guarantees in the First Amendment to the Constitution, the justices declared. Upheld were New York and California laws penalizing those who possess or send through the mails literature appealing to "prurient interest."

The court decision gave a green light to federal and state prosecutors to clear newsstands of filthy literature, in the opinion of observers. It held that the term "obscene" could be legally defined and that obscenity is not protected by the Bill of Rights.

Careful distinction was made between "sex and obscenity" in the court's opinion. "The portrayal of sex, e.g. in art, literature and scientific works, is not itself sufficient reason to deny material the constitutional protection of freedom of speech and press," the document said.

Sunday laws upheld

The right to regulate Sunday business belongs exclusively to the states, the Supreme Court ruled. The court unanimously rejected an appeal by a New Jersey used car dealer against a state law which bans auto sales on Sunday.

EARLY ARRIVALS FOR LUTHERAN WORLD ASSEMBLY AT MINNEAPOLIS

Two New York pastors greet four girls arriving among 52 Lutheran youths from Europe. Visitors will tour the United States in teams of two and three as guests of church youth organizations until Lutheran World Federation Assembly opens Aug. 15.

The ruling left standing a decision by New Jersey's late Chief Justice Arthur T. Vanderbilt, who cited the "unreasonable competitive lust" which kept used car lots open at all hours as "injurious to the public good."

In two earlier decisions arising from an Arkansas law, the Supreme Court had declared that Sunday laws based on the police powers of the states to compel businessmen to give employees a day of rest do not contravene the U.S. Constitution.

Pennsylvania, Colorado and Minnesota were among states taking recent action to ban auto sales on Sunday.

Shopping profanes Sunday

Roman Catholics throughout the country were taking a strong stand against commercialism of Sunday. In Worcester, Massachusetts, Bishop John J. Wright said New England was indebted to its Protestant tradition for "a proper understanding of the meaning of the Lord's Day." He hailed the "Protestant Christian ethic" which had kept New England Sunday as "a day of rest, prayer and also legitimate recreation."

Prelates in other areas had a harder battle to wage. Archbishops in Baltimore and Washington told Roman Catholics to make their purchases during the week and not to profane Sunday by shopping. "Sunday is being degraded to bargain day," charged Archbishop Patrick O'Boyle in the Capital.

Bishop Leo A. Pursley of Fort Wayne, Indiana, said that Sunday shopping was "a matter of conscience and confession." He charged that "Catholics have encouraged this scandalous abuse" of Sunday and told pastors to "exert their influence against such an open, flagrant and inexcusable defiance of the Third Commandment." Similar statements came from Cardinal Mooney in Detroit and Cardinal Stritch in Chicago.

Graham reports big response

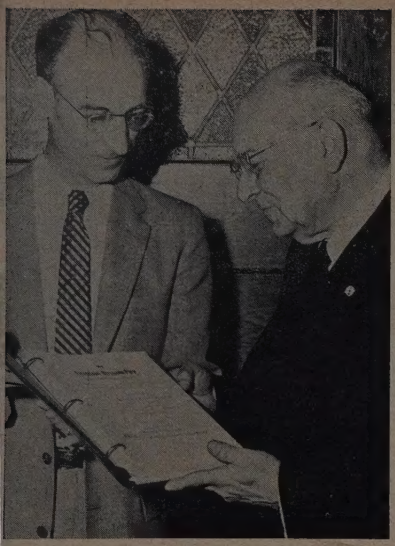
Evangelist Billy Graham lost 12 pounds but helped 22,646 people make "decisions for Christ" during the first six weeks of his ten-week New York campaign, he told a news conference on June 25. Attendance at forty crusade meetings totaled 707,600—100,000 more than ever before at a Graham crusade—and would top one million before the wind-up at Yankee Stadium on July 20.

New York "has more faith and spiritual life than I ever had anticipated," Dr. Graham said. "There is greater hunger here for spiritual reality than any place I've been." He added that he noted a "deepening and mounting interest in religion" throughout the nation. "People are being saved. I realize that this is not as hot copy as a person committing suicide or things like that. But it's great news," he told reporters.

New Yorkers are talking about religion "with a freedom they have not felt for many a year" because of the Graham crusade, Dr. Phillips P. Elliott, president of the sponsoring Protestant Council of the City of New York, said. Although 94 per cent of the "decisions" at the Graham rallies were made by persons from the New York area, council leaders urged the city's Protestant churches to make "a concerted effort" to bring unchurched New Yorkers to the Garden during the remaining weeks of the crusade.

Newswriters warned on intolerance

A Jewish rabbi and a Roman Catholic bishop warned the ninth annual meeting of the Religious Newswriters Association at Cleveland last month against intolerance. The group is composed of religion editors and writers on the staff of secular



VETERAN CHURCH EDITOR HONORED

Rev. William D. Powell of Philadelphia Council of Churches presents plaque to Harrison W. Fry who retires this month after 40 years as religion editor of the Philadelphia "Bulletin." Mr. Fry is considered dean of U.S. religion editors.

newspapers. Casper Mannes of the Washington *Star* is president.

Racial or religious intolerance disrupts America's unity and calls into question her "credentials" for world leadership, Dr. Abba Hillel Silver said. A moral revival was "long overdue" in America, he added, calling for "spiritual discipline."

Bishop John J. Krol of Cleveland asked the writers to make a personal "examination of conscience" as to how they were doing their jobs. He cited the lack of news about the "tremendous contributions of the religious, charitable and educational programs" of the churches, while headline treatment was often given to irresponsible statements of professional waiters" and "petty criticism made to a three-fourths empty church against an evangelist who had been drawing crowds . . . every day for a month."

The association's James O. Supple Memorial Award for "general excellence in religious news reporting" went to Adon C. Taft of the Miami *Herald*.

Court orders Melish out

A ten-year battle to oust the Rev. William Howard Melish from Holy Trinity Episcopal Church, Brooklyn, reached a new climax last month. Brooklyn's Appellate Court ruled 4-1 that the vestry's election in February, 1956, of Dr. Herman Sidener to replace Mr. Melish was valid and that Mr. Melish had no further right to remain as "supply priest" for the parish. Although he has served as rector since his father's retirement in 1949, Mr. Melish is designated "supply priest" because the Long Island Diocese has not given approval to his ministry.

The court ruling held that by canon law the six vestrymen who voted to oust Mr. Melish constituted a quorum of the eleven-member vestry. The dissenting opinion agreed with an earlier decision of a Supreme Court referee that according to New York's Religious Corporations Law a quorum was not present. All six anti-Melish vestrymen have since been put out of office at congregational meetings. The present vestry is pro-Melish.

Political views not a factor

The long controversy at Holy Trinity had included midnight changes of locks on church doors, a Sunday service conducted by rival priests, and an "installation" service for Dr. Sidener conducted by Bishop James P. DeWolfe in March, 1956. Dr. Sidener has not since been permitted to enter the church.

While Mr. Melish's political views were not a factor in the court decision, the

clergyman's alleged left-wing activities were at the root of the opposition which developed within the congregation. His low-church tendencies also set him at odds with Bishop De Wolfe.

The Appellate Division's ruling wasn't the final word. Melish forces acted "to avoid confusion at the church," promptly asked a court order to maintain existing conditions pending an appeal to the New York State Court of Appeals.

Catholics concerned about growth

Immigration to the U.S. from Roman Catholic countries of southern Europe has been heavy during the past 50 years, but the relative strength of Protestants and Roman Catholics in the U.S. has remained about the same. Concern about the lack of conversions to Roman Catholicism was expressed last month by the Rev. John B. Sheerin, editor of the *Catholic World*.

"Last year," Father Sheerin wrote, "it took about one thousand Catholics to produce four converts. We received about 140,000 converts into the (Roman Catholic) church in the U.S., a figure that was probably exceeded by the leakage. We are increasing in numbers but that increase is mainly due to the high Catholic birth rate . . . If conversions are an indication of health, the Catholic Church in America is sick."

Commenting on the statement, the Roman Catholic weekly *Commonweal* urged greater lay evangelism. Said *Commonweal*, "If we must all bear witness to Christ and the Church, we must think seriously about the nature of that witness. Today, for instance, we think many people get a highly distorted picture, seeing the Church only as a kind of policeman—a sort of international Watch and Ward Society, intent on banning movies, burning books or boycotting stores."

Study teaching objectives

A dozen United Lutheran pastors and educators are meeting this week at Chicago with a group of sociologists, psychologists and theologians to discuss age-group objectives for the proposed long-range program in parish education. Attending also are representatives of the seven other National Lutheran Council bodies which are co-operating in the effort. The long-range plan aims at providing an integrated program of religious education for all church teaching agencies — Sunday, weekday and vacation schools, catechetical classes, camps and the home.

Approval of the general educational objective of the plan has already been given by all participating bodies. Decisions at the Chicago meeting will be referred to the staff of the Long-Range Program for revision, then submitted to the Parish Education boards of the co-operating churches for final approval. Heading the program's staff is Dr. W. Kent Gilbert, editor for the ULC Board of Parish Education.

LWR seeks Iron Curtain door

Church relief agencies in the U.S. should be allowed to distribute food and clothing to needy people in Iron Curtain countries, the executive secretary of Lutheran World Relief told a Senate committee in Washington. Bernard Confer explained to the Committee on Agriculture and Forestry that Lutherans had a particular interest in sending large-scale shipments of relief materials to East Germany. A bill permitting surplus food distribution in Communist lands recently passed the Senate, is now pending in the House.

Praising the government surplus food program, Mr. Confer added that "the impact of voluntary agencies is most bene-

BAPTISM IN MACEDONIA

Fifty Moslems were baptized into Greek Orthodox Church in Greek village last month after having been won to Christian faith by evangelism effort of the village schoolteacher, Sophia Mavromati.

ficial when they are less hampered by political considerations."

Another official of a world Lutheran organization last month advocated recognition of Red China by the U.S. Speaking at the Augustana Church convention at Omaha, Dr. Carl E. Lund-Quist, Lutheran World Federation executive, expressed "serious questions" about the wisdom of keeping Red China out of the United Nations. He said the LWF would like to send a delegation to China to learn "what has happened to our church there" but that the policy of the U.S. "makes such a visit impossible." China is now "ripe for outside contacts" that could affect its future, the LWF leader stated.

Groups vote to unite

Delegates at Cleveland's Auditorium last month voted to unite the Congregational Christian and the Evangelical and Reformed churches into a new body, but none could be sure what kind of a church he was creating. The two groups have sharply different forms of government. Each will continue to exist separately with its own officers and budget until a new constitution, statement of faith, and working arrangements are hammered out by committees and accepted by later conventions.

Half the 714 delegates represented the 1,342,000-member Congregational Christian denomination. The others represented 800,000 Evangelical and Reformed members.

Legal actions which delayed the 17-year effort toward union of the two bodies into the "United Church of Christ" continued to plague church leaders. Opposition groups within the Congregational Christian Church claimed from 150 to 2,000 adherents among the 5,561 congregations. "Congregational principles" demanded that each congregation decide individually about its affiliation, they held.

Merger agreements provide that the constitution to be drafted for the new United Church will go into effect when two-thirds of the Congregational Christian congregations and two-thirds of the E & R synods have approved it.

And so forth

A 48-page directory listing all health and welfare agencies and institutions of U.S. Lutherans was published last month by the National Lutheran Council. It lists 485 agencies of 16 U.S. Lutheran bodies. Copies cost $1, may be obtained from NLC offices.

Religious services are being conducted in 24 national parks this summer under auspices of the National Council of Churches. Program is staffed by 121 student ministers and religious workers from colleges and seminaries.

WASHINGTON

By ROBERT VAN DEUSEN

RIGHT TO VOTE

THE HOTTEST ISSUE before Congress is that of civil rights. A rising tide of determination that every citizen shall have the right to vote regardless of race has broken up old alignments and formed new ones.

The alliance between conservative Republicans and Southern Democrats has been seriously weakened by the fight in the Senate over putting the House-passed civil rights bill on the Senate calendar. The Republican leadership teamed up with the liberal Democrats to push through a most unusual procedure: bypassing the Senate Judiciary Committee and placing the bill directly on the calendar. From there it may be called to the floor by a simple majority.

The point, of course, is that the Judiciary Committee, headed by Senator Eastland of Mississippi, has bottled up civil rights legislation introduced in the Senate and would do the same with the bill passed by the House. The committee system is usually guarded jealously by most Senators. But this time the resistance cracked under pressure to pass civil rights legislation.

Jury trial

THE MOST CONTROVERSIAL feature of the administration bill passed by the House involves the procedure for enforcing the right of Negroes to vote. In cases where violations seem imminent, the Justice Department may ask the District Federal Court for an injunction against any action depriving a citizen of the right to vote.

Any election official or private citizen against whom such an injunction is directed, if he violates it, becomes guilty of contempt of court. The judge may then impose a fine or prison sentence, depending on the nature of the circumstances.

The main objection that has been raised on this procedure is that it deprives a citizen of the right to a jury trial. At this point the argument becomes complicated and technical, with lawyers and judges—and politicians—ranged on both sides.

THESE ARE THE HARD FACTS: In many communities of the deep South, no jury would convict a fellow-citizen for keeping a Negro from voting. The feeling is so deep and bitter that jurors would lay themselves open to ostracism and even to dangerous retaliation. In other words, a jury trial, usually a guarantee of impersonal justice, would in many instances be just the opposite.

Technically, the right to jury trial applies to criminal action. Thousands of civil cases are tried daily by judges without the question of a jury trial ever arising. Traditionally, contempt of court rulings are initiated and enforced by the judge concerned, in the exercise of his right to require compliance with court orders and the orderly conduct of the judicial system.

Underneath the technicalities, the issue boils down to this: Which is more basic to our democracy, the right of every citizen to vote, or the right to a trial by jury? If there must be a choice, the weight of fact and of democratic principles seems to be on the side of the right to vote. For me, this feeling is underscored by the Christian conviction of the equality of every man in the sight of God.

World News Notes

The Dilemma of Disarmament

/ REINHOLD NIEBUHR

THE DIMENSIONS of the moral dilemma our age continue to expand. The ace which we enjoy is the consequence the stalemate in the nuclear weapons ms race. Neither America nor Russia s a clear superiority. Both sides have blicly confessed that they do not want r, because a war with the inevitable e of hydrogen bombs would be suicidal both sides.

Naturally, both sides are anxious not fall behind in the arms race in which weapons include not only hydrogen mbs but ever more intricate guided ssiles in which the Russians are con-ntly threatening to surpass us.

IF THE STALEMATE continues there is le prospect of an all-out war. Either e might, of course, stumble into a nflict by some accident, but neither e wants to start such a war. But the cessities of preserving the stalemate nfront us with some serious problems. One is moral, occasioned by the danger health by the "fall-out" from the nu-ar tests. Dr. Albert Schweitzer and a up of German scientists have protested continuance of these tests, and the tests remind us of Adlai Stevenson's npaign proposal for challenging the ssians by U.S. abandonment of the s and their resumption if the Russians to abandon them.

But with so much at stake the United es has refused to take the risk, par-larly since there is no unanimity ong scientists about the danger of the l-out." Incidentally, one of the prob-s which ordinary citizens face in our is that they are called upon to make moral decisions on issues in which only experts have real knowledge and on which they frequently disagree.

THE SECOND PROBLEM is both moral and political. Briefly stated, our preoccupation with the ultimate nuclear weapons has made it practically impossible to counter Russian threats in local wars, in the so-called "Koreas." This tendency to rely only on the ultimate weapons has been accentuated by the new British defense policy, which relies on political power to counter the Russians in local areas, and places the chief reliance on the deterrent value of the ultimate weapon.

Thomas Murray, who has been a member of the Atomic Energy Commission, has called attention in a recent magazine article to the peril in this policy. It is the more dangerous because the Russian and the Chinese armies are our superiors in infantry in most parts of Asia.

There are Christians who believe that the only solution for such moral dilemmas is the disavowal of any reliance on atomic weapons. But that is a position which responsible Christians cannot take, though idealistic individuals may advocate it.

We face, in short, a moral dilemma for which there is no clear moral solution. It is certainly ironic that our culture which, only a half a century ago, was so confident of man's ability to master historical destiny should find itself in the grip of the destiny which it has no chance of mastering.

The Christian faith has always understood the moral ambiguity of the human situation and has known that there are no moral solutions for the ultimate moral problems of our existence. We may find all sorts of proximate solutions if we have the humility to recognize that the ultimate solution is beyond the competence of mortal men.

Running Down the Church Doesn't Make Sense

The church is as necessary in expression of religious faith as the home is in the expression of family affection

By FRANKLIN CLARK FRY

ONE OF THE strangest contradictions in America today is that thousands of people who claim to have a high regard for religion are often heard running down the church. You might think that these two, religion and the church, do not go together, or at least can be separated without doing violence to either of them.

How illogical that is! Nowhere else is there the slightest disposition to dispute the wisdom of taking a vague and intangible mood, as religion by itself must be, and localizing and intrenching it in an institution. Singling out religious faith alone and preventing it from expressing itself in a concrete way does not make sense.

What makes it all the worse is that many of the same critics who oppose it are the very people who complain at the church in their next breath because it does not deal in a practical enough way with the common affairs of every day.

The church does as much for religion as the home does for family affection. Any man who claims to love his family but fails to support his home, is insincere and everybody knows it.

It is as empty-headed to think of religion fulfilling itself without the church as it would be to expect justice to do without law courts or culture without th universities. The church essentially em bodies and expresses religion in exactl the same way that community chests d it for the benevolent impulses of ou cities. The state itself is no more indis pensable to patriotism, its correspondin emotion.

WITHIN THE CHURCH, in a unique wa the religious life is cultivated before ther can be a harvest. Faith and goodne are impounded there, as swirling wate are behind a dam, before there can b an overflow to make mankind fruitf with the works of God.

The church makes a strong contrib tion to the unity of society. What needed more than that inside our ow nation and all over the world? Ever where there is hunger for warm-heart brotherhood. Where is it fed as well in the fraternity of the redeemed?

These are sadly divided days. Differe classes of men are pulling apart fro each other. The firmest cement to ho society together is the all-embraci church of an impartial God.

If it is true to its charter and its Lor welcoming all types and nations of peo into its fellowship, the church deser the gratitude of mankind. In the chur more than anywhere else on earth, th is a unison of human hearts that canc out all the distinctions that array m against each other.

There the tempted can come to steadied whether rich or poor, nati

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This is a report of an address by the United Lutheran Church president at Presbyterian Church U.S.A. assembly in Omaha in May.

born or foreign-born. There the discouraged can be heartened, and God knows here is no class antagonism in that. There the storm-tossed can come for shelter, the bruised and despairing for healing and hope. There men find each other as real brothers in the only way a man ever recognizes a brother: because they know one Father.

WHAT IS THE most powerful force for peace on earth today? Not education! It is possible to educate a boy for communism as well as for democracy, in Christianity or skepticism. Education increases the capacity and carries further the direction of all who are taught and can push them further apart.

Commerce helps to bind the nations together. However, since its mainspring is an honorable desire for each one to gain a profit for himself, there is always danger that some will feel exploited and resentful.

Jet planes bring the nations frighteningly close to each other but it can be for war as well as for peace. Knowing each other may lead to dislikes as well as to friendships.

It is no accident that the world assemblies of Christian churches have brought closer international ties among the nations than their political counterparts since World War II. The voluntary relief gifts of Christian people have won over the hearts of thousands of the hungry and shivering in all parts of the world because of their sincerity and unselfishness.

The broad level base on which peace must be built is the ground on which religion is at home! A common humanity under a common God.

MAN UP A TREE

By RALPH W. LOEW

Most of us feel frustrated at times. Some try desperate ways of meeting the situation. Jesus gives the real answer we need

A FRUSTRATED MAN climbed out on a limb of a tree that extended dangerously over the 170-foot-deep Niagara Falls gorge. There this man sat, threatening to commit suicide. The world heard his story but, as usual, there is another story connected with it all.

While he was perched there, crowds gathered. Three young ministers stopped by and identified themselves to the police. They were horrified when they heard bystanders daring the man to jump. The police asked one of the young pastors, who had been in attendance at the convention of the New York Synod in Niagara Falls, to see if he could talk the man out of the tree. Pastor Frederick Gotwald for almost half an hour conversed with the confused man.

Finally, Mr. Gotwald identified himself as a Lutheran pastor. The man became agitated and said he wanted to see his own pastor. With that a call went out to

Dr. Loew is pastor of the Church of the Holy Trinity in Buffalo, New York.

the local Lutheran pastor who successfully lured the man from his treacherous perch.

THERE IS ANOTHER famous story of a man who climbed a tree. His name was Zacchaeus. He is reported in Scripture as a man who was eager to see Jesus. He had heard of this Prophet and he wondered about him.

Short of stature and lost in the crowd, he ran ahead of the crowd and went up a tree. Jesus spotted him there, talked with him, and the man came down.

As a result of that conversation, Zacchaeus, the prosperous tax-collector, restored fourfold the money he had extorted from his townsfolk. On his own, Zacchaeus was unable to find his way through to his own best self. But he climbed a tree and from that perch found his way to a new life.

THE DIFFERENCE in these two trees is that one was located at the point of danger. The young minister returned from his conversation pale and shaken, for he was dealing with a man on the rim of destruction. It's more difficult to realize that most of us try to give ourselves reasonable explanations of similar situations of frustration and despair and have been unable to sense the danger.

Zacchaeus had been able to rationalize himself into a successful bit of grafting up to this moment. When he climbed that tree and was met by Jesus, life was different. There was no getting out of it now —no running off—no escape. It wasn't a scolding that did that. It was the recognition that this Man talking with him was opening a way of life for him.

Like the ill man who climbed from his treacherous perch over the gorge, so Zacchaeus climbed down and came to terms with himself. All of us have found ourselves up a tree and there are differences in the trees. Yet there is a similarity in the sense of frustration, worry, and wonder, a kind of pent-up despair at ever being able to find the answers.

ONE OF THE FINEST descriptions of prayer was given by Freiderich Rittlemayer, a German theologian who speaks of the sense of lostness, of the frustrations of modern man as he wanders without a path in the forests of his problems. Like a man without a compass, he wanders in circles.

At this moment, suggests Rittlemayer, he ought to climb a tree. If he could climb up high enough to see something of the landscape in which he was wandering and for a time, pause, he will not be overcome by hysteria.

Prayer is the waiting for God's power and the discovery of strength for the immediate. It is lifting one's problem to God. God's power reaches out to us on our perch of difficulty.

THE PASTORS involved in last month's episode have gone back to their daily life. The sick young man has gone to a hospital. The men at the side of the gorge who jeered at him because they could not understand, have gone back to their daily jobs.

The waters rush ceaselessly over the precipice and a tree clings tenaciously to the side of the yawning gorge. And all the while there's the need for us to understand how each of us needs to know that God cares, and that there's a possibility of the redemption and the love of God reaching through to save us all from our sense of despair. We're all up a tree of some kind, somewhere, and never beyond the power of God's restoring healing.

CARTOONIST CAN PREACH

Tom Little won a Pulitzer prize for cartoon that jolted thousands into protecting children from polio

TOM LITTLE, veteran cartoonist for *The Nashville Tennessean,* paced restlessly about his home late on a January night.

He was a man of many memories that night. He was thinking of the violence that 35 years earlier had turned Nashville into a city of mugs, molls and easy money.

At the time, Little was a reporter on *The Tennessean.* He watched the rise and fall of Harry Lehman, king of the bootleggers, until he lost favor with the authorities and went broke.

Rival bootleggers got a woman to lure Lehman into the next county. There was a big drinking spree and they killed Lehman by shooting him several times.

AS BRUTAL as that murder was, Little didn't think it compared with the callousness of parents indifferent to the medical needs of their children in 1956.

The Salk vaccine program was lagging even in Nashville, where 19 colleges, universities, and other degree-granting institutions spread knowledge to the community.

Polio season was coming up. Little, who attends First Lutheran Church, kept envisioning wistful faces and twisted bodies of children.

His wife, Lillian, principal of Glendale school, shared his sympathy for deformed children. Many boys and girls, they realized, would be disabled unless parents took positive steps to protect them.

WONDER WHY MY PARENTS DIDN'T GIVE ME SALK SHOTS?

This is the cartoon

Slowly Little, who draws with his left hand, began to sketch a crippled child, wearing braces. The boy stood on crutches and watched other children happily playing football.

The artist wrote the caption, "Wonder Why My Parents Didn't Give Me Salk Shots?"

THE PICTURE appeared on the editorial page in *The Tennessean* on Jan. 12, 1956. It helped tremendously to spur the vac-

JAMES W. CARTY, JR.

Church news editor, Nashville Tennessean

cine program throughout the state. The cartoon was reprinted and distributed nationally by the National Foundation for Infantile Paralysis.

For his work, Little was awarded the 1957 Pulitzer prize and $1,000 for the best editorial cartoon for the year.

Little was pleased at receiving the award. But far more important was the fact that the cartoon helped save thousands of lives, according to Dr. John J. Lentz, director of the Nashville-Davidson county health department. It was he who submitted the cartoon to the Pulitzer Prize advisory committee at Columbia University, and has the original drawing in his office.

"My idea," Little said, "was to wake people up to their opportunity to have their children get these shots. It was a chance they never had before.

"You rarely accomplish something good by praising it in a cartoon. To promote something worthwhile, you have to point out something bad on the other side.

"Good cartoons are not funny. They are serious. People don't laugh at them. They get mad at them, and then act."

LITTLE'S SERMONS in drawing have been reproduced for years in magazines and newspapers over the country.

One of his cartoons was drawn when fanatics attempted to stir up violence in Clinton, Tennessee, after the formerly all-white schools had been integrated. Little drew the cartoon headed, "Today's Textbooks." It showed three books on which were written the words: "Patience, Reason, Tolerance."

For that work, Little received a Freedom Foundations award. He previously had won the 1951 and 1955 George Washington honor medals given by that foundation, at Valley Forge.

In 1947, Little won the coveted National Headliners award for outstanding editorial cartoons during the year. He also has won a Christopher (Catholic) award and several national safety council awards.

TOM AND LILLIAN LITTLE
Thrilled by news of the Pulitzer award

Little has been drawing cartoons to go with articles on politics for the *New York Times* Sunday magazine since 1951.

He draws political cartoons every four years for Newspaper Enterprises Association (NEA service). Six of his cartoons on the 1956 presidential race were published in a book, *The People's Choice*, edited by Pierce G. Fredericks.

Little also has several cartoons in traveling exhibition of the National Cartoonists Society. The exhibit has toured the world.

"My whole life is drawing," said Little, who recommends that young people take up art as a way to show answers to social, economic, political and spiritual problems.

As a hobby, Little puts down the lithograph crayon and takes up watercolors.

Little has not restricted himself to political cartooning, but that always has been his chief love. When 17, he started as a cub reporter working for *The Tennessean*.

"Tom Sims and I were going to school at Montgomery Bell academy," he recalls. "We decided to go down and ask for a job.

"Barry Spence was city editor then. He told us he had only one job open.

"But Tom Sims spoke up, 'We'll take it and split the salary.' We did, too. Fifteen dollars a week between us."

Sims later went on to King Syndicate as an idea man. There he was instrumental in making Popeye one of the nation's most popular cartoon characters. Sims now has a daily syndicated column.

Between scribbling notes about the latest gang killing, Little was practising drawing—largely under the tutelage of Carey Orr, now chief cartoonist on the *Chicago Tribune*.

"Always, I had it in my mind to be a cartoonist," Little said. "And I think my years as a reporter and city editor were the best background any cartoonist could have."

Little served as city editor for six years before becoming political cartoonist in 1937.

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Does Protestantism have a heritage of worship? Yes, although this does not imply doing things in church "just because the Reformers did." Calvin wore a hat in church . . . because the church had (a) drafts and (b) pigeons.—Robert McAfee Brown in *The Significance of the Church* (Westminster)

✠

"Well now, really . . . ."

Billy Graham and Mrs. Jones

By ARTHUR R. SEYDA

This woman, brought up in a Lutheran congregation, is now a born-again Christian

BILLY GRAHAM'S revival meetings in Madison Square Garden have aroused discussion in Lutheran congregations. Serious discussion should have a good effect if they make us probe more deeply into our life and faith.

Skeptics predicted that the Graham version of the "old fashioned revival" would not get off the ground in sophisticated New York City. But his success has made even his severest critics take a second look. His friendly critics (mostly in the large Protestant denominations) are not dismissing lightly the thought that the Holy Spirit may be using this gifted evangelist.

Discussions which I have heard in my congregation and questions which have been asked of me concerning the Lutheran view of the revivalistic method, lead me to conclude that the average layman is not concerned whether Dr. Graham's theology squares with the Augsburg Confession. What the laymen seem concerned about is this: "Does it work? Is Graham really helping people? Is he changing men's lives for Christ?"

Reinhold Niebuhr says Graham has no answer for complex problems. Other critics simply ask what happens to the 700 or so people who come forward nightly from the crowds to make "decisions for Christ." One reporter interviewed 40 of 706 who came forward in a single evening. He found that all bu two were already members of a Christia congregation.

WHAT KIND of religious experience ar the converts having? How permaner and meaningful are their decisions fo Christ? What happens to the bus load of church members who come nightl from Pennsylvania, Connecticut, Ker tucky? Do Graham's preaching an methods have a lasting effect on the lives when they return to the orderly an perhaps humdrum life in the local pa ishes?

The following dialogue is an actu case history. It is a record of a paris call which can be multiplied many time over by pastors in various congregation It will illustrate in a concrete way th implications of Niebuhr's criticisms.

PASTOR (*ringing doorbell of a reside*

near his church): "I am the pastor of Martin Luther Church. Are you Mrs. Jones?"

MRS. JONES: "Yes, I am. But I will tell you in advance that you are wasting your time. I am already a born-again child of God and I am happy with my religion."

PASTOR: "What church do you go to, Mrs. Jones?"

MRS. JONES: "I go to any Bible-centered church which preaches the Word of God. And I listen to radio sermons and watch religious television programs. I was converted 10 years ago at — revival service."

PASTOR: "I am sorry to bother you. I must have made some mistake. Someone gave me your name and address and said you were confirmed in St. John's Church upstate."

MRS. JONES: "Oh, there's no mistake. I was confirmed in St. John's years ago. But I have since been converted and have accepted Jesus Christ as my personal Saviour. I like informal services with good gospel preaching."

PASTOR: "You did not find Christ in the Lutheran church at all?"

MRS. JONES: "Well, I learned about him in the Catechism but I did not know him as my personal Saviour until I was converted."

PASTOR: "I don't quite understand your use of the term 'personal Saviour.' What does it mean to you?"

MRS. JONES: "I can't really explain it very well. Since I have been saved I feel he is very real to me personally. I read my Bible every day now. Since I gave my heart to the Lord I know I am a born-again saved child of God. I did not know it before. Christ is very good to me. I receive many blessings."

PASTOR: "Now that you have accepted Jesus Christ as your personal Saviour, as you put it, you don't sin any more?"

MRS. JONES: "Oh, I am still tempted but I pray for strength to overcome

WEEPING GIRL CONFESSES HER SINS FOLLOWING GRAHAM MEETING
One of Graham's helpers talks with her in prayer room

temptation. I don't drink, or smoke, dance, or go to the movies any more. Worldly things have no appeal for me. Why don't you Lutheran pastors denounce sin like Billy Graham does?"

PASTOR: "Are you a follower of Billy Graham? Have you attended his meetings in Madison Square Garden?"

MRS. JONES: "I went last week. This week the — Bible Church is hiring a bus. It will cost us only $5 per person and we are guaranteed a seat."

PASTOR: "How do the meetings impress you? Tell me about them."

MRS. JONES: "Oh, they are thrilling and inspirational. It's so wonderful to feel you're a born-again saved child of God. God is using Billy Graham. Christ is really near to me there."

PASTOR: "Did you make a decision for Christ?"

MRS. JONES: "No, I told you I am already saved, but it's so wonderful to watch how many sinners go forward to give their hearts to the Lord."

PASTOR: "Well, it's nice talking to you, Mrs. Jones. I must be going. Come to worship at Martin Luther Church, too. We would be delighted to have you with us some Sunday."

MRS. JONES: "Oh, we won't be living here much longer. This neighborhood is not what it used to be. Too many Negroes here now. I hear you have some Negro members at Martin Luther Church. Is that true?"

PASTOR: "Yes."

MRS. JONES: "Well, I believe they should stay in their own churches. The Bible says they are the descendants of one of the sons of Noah who had a curse on him. God does not want us to mix together.'"

Mr. Seyda, author of this case history, is pastor of Nativity Church in Philadelphia.

PASTOR: "Good-by, Mrs. Jones. Thank you for your time."

BILLY GRAHAM would disavow certain parts of this woman's theology. He would maintain that he does not preach this. And he would be right.

But the point which Niebuhr raises is still valid . . . namely, that an easy-going biblicism makes such superficial piety possible, even promotes it.

Does the fundamentalist theology of Graham really work? Does it answer Mrs. Jones' problems? In a way, it does. But to what end? Is this Christianity in the evangelical sense?

Let us examine Mrs. Jones' type of Christianity: 1. She is no longer aware that she is in need of God's grace. She is saved. She has arrived. "It's wonderful to watch the sinners being saved." Billy's sermons are not for her. They are for that poor sinner over there. "Lord, I thank thee that I am not as other men . . ." How many others among the spectators in the Garden are like her?

2. She is overly confident of salvation. She does not live by faith. God is obligated to save her because she refrains from movies, smoking, drink, and dancing. (Incidentally, the pastor had competition during the whole interview from one of Clark Gable's ancient movies on her television set.)

The pastor felt like quoting the theologian who quipped: "When I get to heaven and am finally saved I will have three big surprises: First, there will be some people there whom I did not expect. Second, some will not be there whom I did expect. And finally, the greatest surprise, I will be there."

There is Gospel in this, because it is faith. Luther called it "drowning the old Adam every day." God owes us nothing. Salvation is pure grace. If God treats us

as just, sinless, righteous, it is because Christ is all these things. Not we!

3. The biblicist theology which Mrs. Jones holds fits her prejudices. "Negroes have a curse on them, the Bible says." Nothing will correct this misuse of the Bible as long as her first premise is a "proof text."

4. No church is good enough for Mrs. Jones. She needs thrills—kicks, the teenagers call it. She lives in spiritual isolation because no church can reproduce the emotional experiences she had at her conversion.

Is Mrs. Jones' case rare in American Christianity? Are there but few Mrs. Jones' in Madison Square Garden these days. Only God can answer this question. But the tragedy is that Mrs. Jones does not know who she really is and Billy Graham's theology cannot break through to help her.

LETTER TO THE EDITOR . . . . AND REPLIES

About Billy Graham and Reinhold Niebuhr

SIR:

Why do the spokesmen of our church speak so condescendingly of the "Billy Graham crusade"?

In his recent column in THE LUTHERAN, Dr. Reinhold Niebuhr made no attack on Dr. Graham on personal grounds, perhaps the one area where a critic might be expected to begin his attack, since with all the ballyhoo and high-pressure publicity of the Graham team, one might have reasonable doubt about the Graham purpose.

Instead, however, Dr. Niebuhr attacked Graham on theological grounds, where he appears least vulnerable, saying that Graham may help people who face simple problems, but that he cannot offer any solution to the complex problems of the nuclear age.

I would not argue theology with Dr. Niebuhr, since I am a layman, and one to whom no special theological insights have been given. But I feel that logic has been compromised in taking this stand. It is no more reasonable to challenge Graham on these grounds than it is to challenge the physician who can heal most "simple" things (in reality, terribly complex) but cannot heal a malignant growth. I feel that there is room for argument also with his implication that the problems of the aspiring Christian in the nuclear age have somehow become qualitatively different than those of any age, and that the basic nature of man has changed in the process.

Graham's message seems to this writer to be intellectually respectable in spite of the fact that it is relatively easy to understand. It offers no panaceas, no cures for all the ills of the world, no short-cuts to popularity or business success. His message, superbly delivered, appears simply and essentially to be: "Repent, reject sin, be changed, accept Christ. This is the way of Salvation, and it is the most wonderful thing that will ever happen to you."

The question is, is Graham on as firm ground theologically as he is intellectually? Is this still the Christian message, or has that been changed too? If this is a message that still has relevance for the Christian Church, then the church has every reason to rejoice at its having a spokesman who can communicate it so meaningfully to so many people, and should very properly make every effort to see that he be heard by as many people as possible.

On the other hand, if Graham is a false prophet who is offering us an adulterated substitute for the true message of Christianity, then he should certainly be unmasked.

It seems fairly obvious that Dr. Niebuhr is of the latter persuasion, but he fails to tell us why in convincing fashion. That he has convincing reasons I have no doubt,

since he is one of the advanced thinkers of our time. Since he has chosen to speak out on the subject, I feel that he has an obligation to go all the way, cite chapter and verse, and to be as objective as humanly possible in order to avoid our confusing his personal sensibilities with reasoned fact.

JOSEPH J. BAKER, M.D.
Davidson County Hospital
Nashville, Tennessee

DEAR DR. BAKER:

In your hospital work you receive sick people and try to provide the care resulting in cures. This is really a preliminary phase in the lives of these people who are expected then to return to normal living, proceed according to the rules of health, and use their energies creatively. The Graham emphasis is on cure, the conversion experience. After that comes the more complicated, long-continuing effort of converted people to live the Christian faith. No one has spoken more effectively over the years than Dr. Niebuhr on the theological bases of Christians living amid the complexities of this world as redeemed men and yet still sinners.

We, in our normal church life, do not speak of conversion so much as of living the Christian life as "new men" in Christ. Conversion, for us, is a gradual process which begins in baptism, continues through childhood instruction and experience as Christians, confirmation, and daily repentance and renewal through the Word and the sacrament of the Lord's Supper (all of this is clearly described in Luther's Catechism).

It would seem to me that Graham is not really talking to the people who have grown up in the church and who have taken its teachings seriously. He no doubt has a great role to play among nonchurch people or those who have slipped out of contact with the church. However his meetings are largely attended by faithful church people who come because they enjoy a great spectacle of Christianity suddenly becoming popular and attracting large and enthusiastic crowds. All that many of them are likely to get out of the Graham meetings is dissatisfaction with the quiet and relatively unpublicized normal life of the church.

I have no objection to what Graham is doing, but resent the conclusion reached by many of our people that he alone has the words of life, and that the churches have failed in their ministry. To most of us within the church, it seems to me, Niebuhr speaks a more useful word, for he talks to us in our condition as disciples on the way, who have long ago "accepted" Christ but are facing daily the hard problems of keeping in step with the Master.

I am entirely willing for Graham to be encouraged to do what he can do, but think his achievements are far less than might appear from his publicity. Niebuhr is disturbed because he thinks Graham is likely to encourage Christians to substitute a simple, elementary response to the gospel for the hard, steady effort to translate the gospel into daily thought and action. EDITOR

DEAR DR. BAKER:

Thank you for sending me a copy of your letter, which is impressive, particularly as coming from a psychiatrist. Meanwhile, Dr. Ruff has sent me a copy of his answer to you, with which I perfectly agree, particularly on the point that it is generally assumed that Billy Graham speaks to non-Christians, and even possibly converts them. All the evidence is that he alienates people who do not like simple answers to complex questions, and that he really speaks only to the people who are accustomed to the evangelistic version of the Christian faith.

REINHOLD NIEBUHR

MORE PEOPLE are troubled by what is plain in Scripture than by what is obscure.—ROY L. SMITH in *Treasury of the Christian Faith,* edited by Stanley I. Stuber and Thomas C. Clark (Association Press).

FIVE MAKE A FAMILY:

That's How Adults Are

JIMMY LEEDS is a cute youngster. I was glad that Pete had invited him to come along to vacation school. The family have no church connection of any kind and I don't believe Jimmy has ever been to a church school.

When Jimmy found out how many of his friends were coming to vacation church school, he jumped at the chance to come too. He's entered into everything with all the vim of an eleven-year-old boy.

It was during the Bible study period this morning that I realized he was having a hard time finding his way. He kept looking from his copy, a revised version, to Pete's, an old, beaten-up copy of the King James translation, in bewilderment. The page numbers were different and some of the words were different. His bewilderment and concentration made his freckles almost pop.

I GOT HOLD of him during the free activity period. "How would you like to have me show you a few tricks for finding things in the Bible?"

He grinned. "There must be a trick to it. My book is different from Pete's and by the time I go down the crazy mixed-up index the rest of the class is half through."

"I guess it does seem like a crazy mixed-up index when you aren't used to the way the books—that's what we call the parts—are arranged. Get us each a Bible from the shelf and we'll go over to those chairs by the piano."

One nice thing about having plenty of help in vacation school is that it gives us a few teachers who are free to work with individuals. The rest of the class had divided into committees for the dramatization of the story and were working in groups on script, costumes and scenery. No one paid any attention to Jimmy and me as we settled ourselves beside the piano.

"First of all, about this index. The books were written by different people at different times to tell the people of their own times what God has done for men since the creation of the world. In their words we find a lot of truth, not only for the time in which the books were written, but for ourselves. We feel sure that the men who did the writing had God's help—that God was using them to speak to us today and to people who aren't even born yet. We call these books the Word of God."

JIMMY WAS POLITE but puzzled. "What's that got to do with the index?" His chief interest was in keeping up with the class. He wanted to know how to find references, not what the Bible was. If the others were reading it, it must be O.K.

"The index? I wanted you to see why the books aren't in alphabetical order. That would make the index easier to use. But the Bible was put together long before people were using an alphabet to keep everything straight—telephone numbers, words in the dictionary, even the names of pupils in vacation school!"

"They're that old?"

"They're that old. A lot that is in the

Bible was told by older people to younger ones for many, many years before it was written down at all. Then it was written down so long ago that many of the first manuscripts have been lost and we don't know just when they were written. But when the books were put together, the people who did it followed an order of their own."

Jimmy wound his legs around the legs of the chair, then leaned over to tie a shoe lace. To do it he had to twist himself into a pretzel. This seemed to give him a decided pleasure. He tried it on the other shoe.

He couldn't have told me more plainly that I was boring him. It brought me up short. There was no doubt that I was getting more out of retelling what I had learned in the adult class than he was out of listening to me. In fact, he wasn't listening, and as Pete's mother I should certainly have realized that children just don't listen to things that don't meet their needs. I had to get him back quickly or I might lose him for the rest of the school.

"Let's each take a Bible," I suggested. "Now, let's open the book to the middle. Hold the front cover in your left hand and the back one in your right. Feel along evenly with your thumbs till they meet—like this. Now, open up and what do you find?"

"PSALMS! Say, that's what the teacher always reads in school. Suppose that's the only book she knows how to find?"

"Now, that's an idea! But I don't believe it's the right one. Ask her sometime why she reads from that one. Bet she has a good reason. Try it again." I closed my book and opened it quickly to Psalms..

This time Jimmy's face fell. "Job!"

"You took too many pages in your right hand; not enough in your left."

He tried again, this time with success

I showed him how to find Matthew b using the same procedure with the las half of the Bible. After a little practic he was an expert at finding those two "But how about the others?" he asked.

"After you've been in church school a while," I assured him, hoping the plura would sink in without being a bombshell "you get to know which books come i the part of the Old Testament befor Psalms and which ones in the Old Testa ment after Psalms and which ones in th New Testament. You get to using th names of the books just the way you us the alphabet."

"You mean *learn* them?" He wa horrified.

"NOT ALL AT ONCE," I laughed. "Tha would be a job, wouldn't it? But we prac tice them together—even have a littl singsong rhythm that helps. You'll soo pick them up. And meanwhile ask th boy next to you — or the teacher — whether the reference you are supposed to find comes in the first half or in on of the other parts you know. Then skim the index, reading only the names o books that begin with the first letter o the one you're looking for. You'll soo find it."

We had both—yes, both—been too ab sorbed to notice that there was a genera stirring in the rest of the department Pete came bounding up to us, a softbal glove on his hand. "You two going t talk all day or can Jimmy come out fo play period?"

Jimmy was off his chair in one swif movement. "Didn't know it was time Your mom showed me stuff. It's interest ing." Jimmy had not only forgiven m for boring him; he'd forgotten it. H probably knew I couldn't help it. That' how adults are.

The Door to God Is Open

There are no restrictions on the salvation offered to all through Christ. This is the greatest good news the world ever heard

By JOHN SCHMIDT

Read Ephesians 3:7-13

IN HIS VISION of heaven, John saw "a great multitude . . . from every nation, from all tribes and peoples and tongues" standing before God and his Christ (Revelation 7:9). This is the fulfillment of what Paul has here described as "the mystery of Christ." It is God's "eternal purpose" which his church in this world is to proclaim in word and anticipate in deed.

This was the good news Paul was commissioned to preach. Phrases are multiplied in verse 7 to emphasize the Godward side of his ministry. His was no self-chosen profession, but a divine calling. His effectiveness depended not so much upon his natural abilities as on "the working of God's power."

That is why the church is not commanded to "recruit" its ministers, but rather to "pray the Lord of the harvest to send out laborers into his harvest" (Matthew 9:38).

Paul's own background and gifts would, quite obviously, have qualified him to preach effectively to Jews—his splendid rabbinical training, profound knowledge of the Old Testament and, above all, his zeal for a cause he had once sought zealously to destroy. In fact, Acts reveals that Paul himself thought this and that he repeatedly attempted to be God's apostle to the Jew, only to fail consistently. Paul had to learn the hard way that he was called to minister to the Gentiles and that he must rely solely upon "the workings of God's power."

WITH GRACEFUL MEEKNESS, that quite erases whatever hint of pride there may have been in verse 4, Paul declares that he is scarcely deserving of a place in the Christian community. "The best saints are the most aware of sin." Yet even through inadequate and often self-willed servants what wonders God works!

The Gospel, Paul suggests, resembles a long corridor, lined with open doors. The "riches of the Messiah" are "unsearchable," too vast to be mapped and measured even by those who possess them, and wholly inaccessible to "the wise and understanding" (Matthew 11:25). They can be known only to the extent God reveals them.

As Luther expressed this truth of a sovereign God: "I believe that I cannot, by my own reason or strength, believe in Jesus Christ, my Lord, or come to him," except as the Spirit "calls, gathers, enlightens, and sanctifies the whole Christian church on earth." One dimension of these unlimited treasures of the Christ is to be seen in the fact that the Messiah of Israel is also the Saviour of the Gentiles.

THIS IS THE TRUTH that was "hidden for ages in God," and but dimly recognized by Israel's greatest prophets. The meaning of God's dealing with Abraham, Isaac, and Jacob, the intent of the Law and its application by the prophets, the mysterious promises of the coming Messiah—all these remained obscure until Jesus came.

The Lord of all creation has determined that, in Calvin's great phrase, the church should be "a mirror in which

angels contemplate the wonderful wisdom of God." The multi-colored wisdom of God is seen in the church, as the theater of his working. Even the heavenly hosts "long to look" (I Peter 1:12) on Jesus, because in him is the most perfect revelation of that God whose very essence is love.

God's gift of undeserved and universal redemption is the ultimate miracle of time. How strange and shocking that this gospel that causes even "the principalities and powers in the heavenly places" to gasp in astonishment, should so often bring only a yawn of boredom to men.

This universal, all-inclusive fellowship is the "one far-off divine event, to which the whole creation moves" (to borrow Tennyson's phrase). Every act of revelation, whether within the framework of Israel's history or outside, is intended to prepare mankind for the acceptance of God's great purpose. Thus even the law of Moses could only be a "custodian" (Galatians 3:24), a slave assigned to bring his master's sons to their teacher. Every step of this revelation must be understood in the light of the completed whole, of "Christ Jesus our Lord."

THE SUDDEN transition from verse 11 to 12 is characteristic of Paul (compare the transition from I Corinthians 15:57 to 16:1). Truth is always practical. This Jesus gives complete freedom of access to that Lord of the universe before whom the very archangels hide their face (Isaiah 6:2). Because our faith is "in him"—having Christ as its object, its center and its content—we are reconciled to God, so that we can come to God with all cheerfulness and confidence "even as beloved children entreat their affectionate parent" (Luther).

ALTHOUGH THERE is some uncertainty about the Greek text of verse 13, it seems that it should properly read, "I ask you not to lose heart." Paul himself glories in persecution (Romans 5:3; II Corinthians 12:10), but he was naturally concerned that these new Christians, so recently won to Christ from paganism might not misinterpret his fate.

Paul's imprisonment must not lead the converts to conclude that Christ was helpless to aid his own, or that God was showing his displeasure at Paul's preaching that salvation was also for the Gentiles. Rather should this suffering be the "glory," by which their faith was strengthened. If Paul was willing to suffer imprisonment and perhaps execution for the cause of unity, it must be valuable indeed.

How characteristic that Paul, in the midst of his own distress, should, like his Master (Luke 23:34, 43), think first of others. Could there be a finer illustration of the familiar prayer of Francis of Assisi: "Lord, grant that I may seek rather to comfort than to be comforted, to love, than to be loved."

WORSHIP NOTEBOOK

IN THE LUTHERAN a few weeks ago (June 19) there was a report of the Ministerium of Pennsylvania convention and its debate on holy communion. No doubt most readers breathed a sigh of relief at this and murmured, "It's about time."

There is anxious concern in many quarters of the church today about the growing trend toward "extreme ceremonial practices" and "undue empha-

on the sacrament." The usual cry accompanying this concern goes something like this: "We're getting too close to the Catholics."

The committee of the Ministerium attempted to meet this problem. Action on its report will come at the synod's convention next year. Even after that, one cannot properly assess the value of the report until congregations attempt to follow it in their worship life.

I SHARE THE CONCERN which motivated this report. There is no excuse for congregations being divided over matters which are not and never can be, in Lutheran theology, a part of our unalterable faith. Nor should a pastor or an overzealous layman be permitted to use the services of a congregation (either with incense or gospel songs) as his personal plaything.

Certainly it is not the usual ULCA congregation which employs the practices which the report says are associated with the doctrine of transubstantiation (the Roman Catholic teaching that the substance of the bread is converted to the substance of the body; the wine, to the blood; with only the "accidents" of bread and wine remaining): the term "sacrifice of the mass," sanctuary lamps, genuflections before the altar, the ringing of bells, incense, and the reservation of the "consecrated" elements.

But because their use is not general in our church, does that make them wrong? If, as our confessions state, "it is not necessary that human traditions, rites, and ceremonies be everything alike," is it not possible that the items censured by the report may be used without fear of perverting our faith?

NOTHING IN ITSELF is intrinsically evil. Because someone else uses an object, a custom, or a figure of speech, does that make it wrong for us? Incense may suggest the Roman Catholic notion of change in the sacramental elements to some, but to others it is a gift given by an ancient king to a Babe born in a manger.

A light burning in a church day and night may bring visions of the "pope's march to enslave America" or it may be a remembrance of the undying flame before the altar in the temple of the Old Testament and a living symbol of the presence of God. A thing is what a man wants it to be.

Some may ask, Why stop with the items enumerated in the report? Why not reject surplices and stoles, since they denote priesthood to some people? A crucifix for some of our people is more abhorrent than a perpetually burning light. Why have candles, organs, stained-glass windows, crosses, altars, fonts, wafers, and chalices, for after all, these too are used in Rome?

SOMEHOW IN OUR ATTEMPT to make the Lutheran confessions vital to our modern life, some of our people have adopted the notion that preaching is a more important means of grace than the sacraments. To be sure, we listen to preaching more often than we commune. There is need for a sound, biblical preaching which is instructive and in a very real sense communicates the presence of God.

But to single out this one means of grace and declare it of greater importance than another is hardly consonant with our theology. The Word is always effective whether in preaching, baptism, communion, absolution, or in conversation between Christians.

In our efforts to prevent the disruption of our congregations over these matters, the church must be careful not to repudiate its own freedom in the use of worship forms and the right of Christians

to seek sacramental grace when and where they will. We must not forget that the sacrament for Lutherans is a treasure most dear, as are all of the means of grace.

The recent renewal of interest in frequent communion is a recognition that our appreciation and use of the sacrament has not always shown that same high regard. We are coming to realize that frequent opportunity to receive Holy Communion is a decided improvement over the "four-times-a-year" observance.

WE MUST ALSO REMEMBER that ou tastes are not all alike—fortunately! Wha one Christian may do in his worship, pro vided of course it is grounded upon evan gelical truth, is not to be condemned b another.

No doubt serious people in the churc will give these questions further study Let us hope that all who do will bear i mind the old admonition: "In essentials unity; in nonessentials, freedom; in all love."

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Stolen berries

QUESTION: Last week I bought two boxes of berries, which I intended to use as dessert. One box was placed in the ice box, while the other was left on the kitchen table.

During the afternoon the fruit in the one box disappeared. For some time while I was upstairs, Tommy, four years old, had been playing in the kitchen. There could be no doubt as to what had happened to the berries. When I asked him about the berries he denied knowing anything about them. I don't want him to develop into a petty thief or a falsifier. I am not sure what to do.

REPLY: It is too much to expect a four-year-old to withstand such a temptation—even adults might have a hard time doing it. The principle of truth-telling likewise is difficult for a child of this age to understand. To confron a little youngster with such a tempta tion is really demanding of him tha he resist, and the demand is too severe Parents ought to temper their demand to the degree of maturity a child pos sesses.

To raise a question with a child a to whether he took the berries is not good procedure—it places before hin another temptation. He is very likel to tell a "defensive lie." Since he i anxious to please, he will probabl deny that he touched the berries.

It is better not to require confessio or denial. Instead of asking a chil whether he performed the act, whe the case is so clear, one may as wel assume he did and proceed from there

Explain to him that you bought th fruit for a particular purpose. Now that they are gone you won't hav them for dessert. His understandin that he caused inconvenience or depri vation will probably help him in fu ture situations. But you can also hel yourself by keeping such dainties ou of sight unless you want the child t have them. Petty thieving of this sor ought not to be ignored, but it shoul be dealt with in a realistic way.

BOOKS

ARCHAEOLOGY AIDS THEOLOGY

Biblical Archaeology. By G. Ernest Wright. Westminster Press. 288 pages with 220 illustrations and 7 plates. $15.

Probably there are few fields of human history which have seen such far-reaching changes in the past generation as has that of biblical history. The old synthesis produced by Wellhausen and his successors has almost completely broken down for a variety of reasons, and now no consensus of scholarly opinion can be said to exist. This book has within its covers a body of data which will both help to explain what has happened and indicate the direction in which modern biblical study is going. It is an important work for anyone who expects of biblical studies more than a collection of proof texts or edifying ideals.

In fourteen chapters Professor Wright of McCormick Seminary in Chicago covers the whole span of biblical history from the prehistoric narratives of Genesis to the expansion of Christianity into the Western world in the time of St. Paul. He is eminently capable of this task which is not only one of gathering facts but also of interpreting them. He has been intimately associated with excavations and biblical archaeology since the early thirties. It is seldom that one finds such a happy combination of archaeological, historical, and theological competence. In a day when this subject attracts journalists, tourists, and dilettantes in such numbers, it is a refreshing change to find a work which can be enthusiastically recommended for its reliability and up-to-dateness.

This work has as its primary purpose the understanding of scripture. It is a peculiarity of the Bible that archaeology can make such a contribution, and is due to the fact that in the Bible alone, of all sacred books, history has a central and crucial importance. The discovery of this fact and its emphasis is one outstanding characteristic of biblical studies today, and stands in sharpest contrast to the increasingly dreary verbalisms so characteristic of modern systematicians.

Particularly valuable is Chapter VII in which Wright compares and contrasts biblical and ancient pagan religion. What he says about myth should be required reading for anyone who wishes to have anything to say about "demythologizing" the Bible.

GEORGE E. MENDENHALL

Ann Arbor, Mich.

BOOK BREVITIES

In But Not of the World. By Robert W. Spike. Association Press. 110 pages. $2.

This brief inquiry into the meaning of the church raises some of the most essential points and in the simplest manner. In each chapter the author starts out with a "real life situation," such as that of a man who doesn't want to be dragged off to his congregation's "fellowship dinner." Then comes a doctrinal statement which applies to his situation in plain, everyday language. Next is a section on "culture" and one on "practice," because the author is especially worried about the church being a mere department of the world and not putting its theology to work in its life.

Happy Acres. By Erling Nicolai Rolfsrud. Augsburg. 179 pages. $2.50.

This is a book of 48 stories about the Johnson family—three boys, three girls, father and mother—who live on a farm. The stories describe problems common to most Christian families with young children.

Each story centers about a Bible verse, and questions for family discussion are included. Although the problems seem to be solved a little too easily, the stories are interesting and offer many suggestions of practical value. The Christian emphasis is apparent throughout. The book is designed to assist parents in conducting family devotions.

R. R. C.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

SYNOD CONVENTIONS

CENTRAL PENNSYLVANIA

Rural churches are problems . . . Synod spoke on questions pending in legislature . . . Plan for ministry of retired laymen in pastorless parishes was proposed

By ARTHUR YEAGY

PLENTY OF PLAIN TALK was heard by the 623 pastors and lay delegates meeting in the Gettysburg College Chapel, June 11-13. The Central Pennsylvania Synod is "the most rural, the most multiple-church synod among the 10 largest ULCA synods," Dr. Martin L. Tozer, superintendent of home missions and rural church work reported. "Eighty-three per cent of our congregations are in communities with 10,000 people or less, in contrast with 60 per cent in the ULCA." "Only about 200 of our 628 congregations are in single-church charges."

The report of President Dwight F. Putman was in line with this: "We have 42 charges without pastors, 18 more than a year ago. The situation is worse and the vacancies most difficult to fill in the rural, multiple-church charges."

He spoke of a "growing critical shortage," adding that the "rural field is producing a strangely low yield" and that "no one doubts that we need to do a better job of recruitment."

THERE WERE signs that the synod will meet this situation with positive action. Dr. Tozer introduced the Rev. Beryl B. Maurer, Pennsylvania State University specialist in rural sociology, named by the executive board for a two-year survey and research project in rural church work. Pastors and lay delegates were given copies of an attractive booklet, *Rural Churches Continue to Serve Changing Growing Communities.* It was prepared this spring by Dr. Tozer. No new missions were organized in the synod since the 1956 meeting, but the dozen now underway are thriving.

More plain talk came from Secreta Ralph C. Robinson. Growth in stewardsh has far outrun our growth in evangelisr Total giving for all causes in 1956 wa $11,225,964, a 22.8 per cent increase ov 1955. Giving to all benevolence causes i creased by $529,144 over 1955, or 24 p cent. But the baptized membership of sync increased by only 1.16 per cent, and th communing membership by 1.8 per cen Sunday school enrollment decreased 1,0 during the year. Meanwhile the nation population increased 2 per cent.

PLAIN TALK was directed toward Pen sylvania's legislators and toward all Chri tians sensitive to their role as citizens. Th social action department of the board synodical social missions took a keen loo at some bills before the state legislatur and recommended support of the anti-wir tapping bill, opposition to the horse rac wagering referendum bill, support of th bill increasing penalties for drunken drivin support of a series of bills liberalizing th provision for public assistance grants, an support of bills calling for equal opportuni in housing and education "regardless race, religion, or national origin."

Unanimous adoption of the social actio recommendations was hailed as "witho precedent in the history of the synod" b social missions Director George E. Whe stone.

THE MEDITATION of President Putman a the communion service, and the devotiona messages by convention chaplain James M Singer proved that good sermons can carr their share of plain talk too. Dr. Putmar speaking on II Corinthians 5:17 (If any ma be in Christ he is a new creature), aske "How about us ministers? Are we ne men?" The same question was asked of th laymen. Both groups were confronted wit a variety of situations where the "old man can all too easily get the upper hand.

Perhaps no one showed greater facilit for making plain talk palatable than th ULCA representative, Dr. Clarence C Stoughton. Speaking twice on the work o

WITTENBERG COLLEGE PRESIDENT STOUGHTON AND SYNOD PRESIDENT DWIGHT F. PUTMAN . . .

"Plain talk"

the church, and again at the laymen's rally, he described "a church alert with a sense of expectancy to God's call on its 40th anniversary."

"Avoid compartmentalizing the work of the church," he said. To meet the shortage of pastors: "Why not develop a short theological course for retired laymen who can give several of their latter years in smaller parishes?" On evangelism: "Don't fail to use the young people." On stewardship: "The sector project is the best step yet devised to confront people with their responsibilities."

A small flurry of debate came with the stewardship and benevolence committee's recommendation on the sector program. A suggestion that emphasis on the tithe replace the sector emphasis got nowhere.

THE $3,044,991 BUDGET, a per capita of $19.10, was adopted without dissent. The only debate concerned that hardy perennial, "the safety factor." Attempts to do away with it and to reduce it from 20 per cent to 10 per cent were voted down. "Misleading, unfair," its opponents charged. Advocates called it a sign that "the apportionment is only the minimum." Secretary Robinson said, "I wish we had a better name for 'the safety factor,'" which is synod's procedure in adding a stated amount to each congregation's apportionment (120 per cent instead of 100) so the sums received from churches meeting their full apportionment balance up deficits of some congregations in apportionment payment.

TEN YEARS ago it could hardly be said that the synod had an inner mission program aside from the work of the Tressler Home for Children, and the National Lutheran Home for the Aged at Washington. The 65 inner mission workers at a dinner gathering were evidence of the growth of this work. They include chaplains, agency and institutional executives, case workers, secretaries.

Accent on youth and vigor were evident in surveys of the work of parish education, higher education, and the Luther League. Synod heard the first report of its new full-time director of Christian education, Ira C. Sassaman.

Synod will elect three members to the board of trustees of Gettysburg College. This will be the first bit of organic union with the church in the college's 125-year his-

tory . . . Other "firsts": no ordination service at the convention. Synod's 14 young men chose to be ordained in their home churches or in those to which they are called . . . A choir of pastors and laymen led in the music of the communion service and the devotional periods.

CAUTION PREVAILED when the commission on ecclesiastical order reported. After a two-year study of the doctrine and practice of the ministry, the commission reported in favor of establishing broad churchly principles of good order rather than a precise spelling out of the proper garb for seminarians, or what part laymen shall have in the administration of the Lord's Supper, and similar issues of divergent practise. Not everyone agreed with the commission. To some it sounded like approving confusion. Many agreed that these are not matters for hurried legislation. And so, more next year!

The three best speeches: 1. Dr. Fred L. Coleman, veteran retired India missionary now serving in the Lancaster Conference, for his five-minute vignette of the India that was, now is, and is emerging; 2. Dr. Stoughton's "Dying World" speech to the laymen's rally, "But it isn't dying; it is only changing; and it had better change. Here is the Christian's challenge to be equal to it"; 3. The Rev. Rollin G. Shaffer's report on the far from well-fed, well-housed, well-adjusted peoples in the lands where our LWA dollars are still so pitiably few.

THE DESIRE to take a longer look at proposed amendments to the ULCA constitution resulted in a delay in action until next year. "This proposed change gives too much blanket authority to the Court of Adjudication," one pastor said. The sentence that met with disfavor reads "The Court shall also have the power and duty, upon proper reference, to render opinions on matters of doctrine, principle, or practice though no actual controversy may exist."

Synod's approval of the work of its president and secretary was formally and earnestly recorded. Treasurer W. K. S. Hershey was re-elected almost unanimously.

NEW YORK & NEW ENGLAN

Hot weather obliged delegates to she coats and ties but did not daunt them setting record-breaking 1958 budget arguing about nonecclesiastical grou worshiping in churches of the syno

By HERBERT A. BOSCH

SHIRT-SLEEVED DELEGATES and visito tried to ignore the billowing heat durir early sessions of the convention, held Jur 17-20 in Zion Church, Niagara Falls. It wa the most informally attired assembly synod that could be remembered by the old est pastor present.

The synod saluted the past—in observin the 300th anniversary of the arrival of th first Lutheran pastor called to New York the Rev. Johannes Gutwasser. It dealt wit the present, by approving a record $2 millio budget and a $100,000 short-term investmer fund. It looked to the future in ordainin a record number of young men and votin to establish a full-time office of secretar for Luther League work beginning in 195

In the communion sermon Synod Pres dent Frederick Knubel warned of thre shortcomings among Lutherans, pastors an laity alike: 1) stressing faith to the neglec of works, 2) stressing the gosepl to th neglect of the law, and 3) stressing the inne life to the neglect of the outer life.

Dr. Sydney Ahlstrom of Yale Divinit School spoke of the struggle for surviva of the Lutheran church in the colonial days He stressed the present need for forcefu exegetical preaching, for substantial teach ing, and for reality in corporate worshi

[Religious News Service reported that Dr Ahlstrom criticized "the basic emptiness an contradiction of Billy Graham screaming 'th Bible says' " and "the tawdry heresies c Norman Vincent Peale."

Asserting "it is a truism that Lutheran ism has parted from the sound traditions o teaching and preaching," Dr. Ahlstrom said

"It is equally truistic that 150 years o

BUFFALO EVENING NEWS PHOTO

HEADLINERS AT NEW YORK CONVENTION
Drs. Knubel, Arthur H. Schmoyer, Ahlstrom

American revivalism has undercut this tradition. The basic emptiness and contradiction of Billy Graham's screaming 'the Bible says' is a case in point. And his is comparatively top-drawer revivalism.

"These are days when the pieties of usefulness are sweeping the country. Everywhere we hear false prophets proclaiming their religion of religiosity, asking only for faith in faith, belief in belief."]

Official representative of the ULCA was Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania.

Dr. Robert D. Hershey (Holy Trinity Church, New York) reminded the 20 ordinands that "a minister of Jesus Christ occupies a focal point not only in the conduct of public worship but in that whole area which can be described as the 'divine-human encounter'—the basis of all true religion . . . The minister must by all that he says, thinks, and does, witness to God's revelation and encourage man's response."

The Rev. Denes Buthy, a Hungarian pastor without official credentials, was received into the synod. In the revolution last fall he was compelled to flee from his own country. He is now serving Our Saviour's Church, Buffalo, and has been assisting fellow countrymen who are also refugees in America.

There are 174 students for the ministry at various stages of their preparation now being supervised by the synod's committee of education of men for the ministry, according to Pastor Oliver Powers, chairman.

A short-term investment fund of $100,000 was set up for emergency financing of home missions until funds are available through regular channels. Congregations and individuals may invest in this fund in multiples of $1,000 at an annual interest of 4 per cent.

Five congregations were received into membership: Nativity, East Aurora; St. Michael's, Camillus; Grace, Greenwood Lake; Atonement, Rochester (Brighton); and Our Saviour, Endwell.

The prosperity of the synod was reflected in the receipt of more than a million dollars by the synod treasury in 1956 and in the continued payment in full of the ULCA apportionment. Almost without dissent a 1958 budget of $2,103,896 was adopted, on which monthly payments are to be made out of receipts at a rate of 64 per cent for the ULCA and 36 per cent for the synod. Apportionment of $21 per communing member was adopted without a ripple of excitement. Dr. Ernest Erickson of Brooklyn was re-elected for the sixth term as treasurer.

The convention included in the budget the first time an item for social missions; adopted a minimum salary for pastors of $4,000 plus housing, utilities, and car allowance as a recommendation to the congregations; and provided for full-time Luther League secretary to take effect in 1959. It rejected a proposal to divide the large Long Island Conference into three parts, and referred the matter to the affected conference; refused to approve the proposed amendment to the constitution of the ULCA in the matter of the Court of Adjudication; and sent back for clarification the recommendation of the executive committee dealing with the worship of nonecclesiastical groups in church buildings of the synod.

Mrs. Margaret Borstel, secretary in the office of President Knubel, received a tribute from the synod in recognition of fifteen years of service. Dr. Eugene C. Kreider was returned to the office of home missions superintendent for a five-year term.

Ashland Mansion to Become Lutheran Home for Aged

MANSFIELD—Gift of an imposing 23-room mansion on a landscaped two-acre plot paved the way last month for establishment of Good Shepherd Home for the Aged by Lutheran churches in nine counties of central Ohio. The area includes over fifty United Lutheran congregations

Former Clark Residence in Ashland Given to Lutheran Agency
"Ideal for economical conversion into comfortable home"

One of Ashland's most beautiful residences, the three-story, brick-and-stone mansion was the home of the late Mr. and Mrs. J. L. Clark. The gift comes in form of a memorial to Mr. and Mrs. Clark and their son, Marshall, who died in 1954. The donors are members of the family. The gift amounts to well in excess of $200,000. Furnishings and equipment are included. The mansion is described by architects as "ideal for economical conversion into a comfortable home for the aged."

The gift comes to the Good Shepherd Home trustees through a transaction which includes a lease agreement containing "guaranteed performance" clauses for a period of five years. Upon successful completion the property goes to the trustees in final ownership.

No monetary cost is involved except for insurance premiums, taxes and conditional maintenance services during the five-year lease period.

The agreement requires the trustees to have $100,000 available before launching operations of the home. Alterations can be begun after they have in their possession half of the total amount required. The present operating fund of the one-year-old agency is $8,000.

The Rev. John R. Long, pastor of St. Paul's Church in Mansfield and chairman of the Good Shepherd trustees, said that earlier studies had indicated a required initial investment of $300,000. "As it now stands we will have realized more than what we were planning at an investment of only $100,000," Pastor Long said.

He announced that plans will get under way immediately for raising the needed funds. "With more than forty Lutheran churches in the area with memberships totaling more than 20,000 persons, we should have little difficulty in raising the money in the required time," he said.

GRACE CHURCH, Wadsworth, has enlarged the parsonage.

A MEMBERSHIP INCREASE equal to 25 per cent of the baptized number was accomplished at Christ Church, Continental, supplied by Pastor Dorr R. Crounse of Defiance. The membership was increased from 81 to 107 since Jan. 1. The growth can be attributed to the evangelism mission held last September and a visitation program.

Urban Congregations Study Problems of City Churches

By OLIVER W. POWERS

NEW YORK CITY — Progress in urban church research has been made by New York City churches in co-operation with the National Lutheran Council's Department on Urban Planning and the Protestant Council of New York City. Particular advances were made by congregations working through the Brooklyn Lutheran Council.

In Manhattan big strides have been made by a few churches. Among these is St. Peter's, which now has been selected as one of 12 churches in the United States for extensive study by the NLC department in co-operation with the National Council of Churches.

CELEBRATING his 35th ordination on June 2 was the Rev. Werner Jentsch of St. John's Church, Brooklyn. His son, the Rev. Theodore Jentsch of St. John's Church, Sinking Spring, Pa., preached.

PASTOR EMERITUS HENRY B. KRUSA celebrated his 50th anniversary in the ministry in St. Paul's, Liberty, N. Y., June 30.

The Rev. John H. Frensen observed the 25th ordination anniversary on May 26. He is director of the Wartburg Home, Mount Vernon.

Graham Views Brooklyn Parade

BILLY GRAHAM became a Brooklyn fan last month when he reviewed the Brooklyn Sunday school parade. He watched over 100,000 marchers from 450 churches in 27 separate parades throughout the borough. It was the 128th anniversary of the beginning of organized Sunday school work in the area.

When it was all over, Graham said, "It's beyond anything I have ever seen. I wish it could be done all over America."

Earlier at a luncheon given in his honor at the Montauk Club, Mr. Graham summed up his feelings about Brooklyn: "There is something about this borough I haven't felt anywhere in my travels," he said. "You have drive, spirit, dynamic."

Student Foundation Pastor Named

NEW YORK CITY—The Rev. Paul Riss, pastor of St. Andrew's Church, Yorktown, N. Y., will begin serving the Lutheran Student Foundation in New York City next month. He will help meet the religious needs of students in educational institutions of lower Manhattan. Included are New York University, Hunter College and Cooper Union.

The foundation's work in New York is sponsored by the eight church bodies represented in the National Lutheran Council and the Lutheran Church—Missouri Synod.

Pastor Riss was assigned to Yorktown as a mission developer two years ago. St. Andrew's Church was established a few months after his initial survey of the area. The mission now owns a house chapel and a five-acre building site.

A graduate of Wagner College and Gettysburg Seminary, Mr. Riss did graduate work at Columbia University's department of religion.

Welfare Names Acting Executive

MISS HENRIETTE LUND was appointed acting executive secretary of the Lutheran Welfare Council at its recent meeting. She succeeds Dr. Ambrose Herring who was executive of the group since its inception.

Miss Lund has agreed to serve until a permanent appointment can be made. She just returned from Iceland and Austria where she served the World Council of Churches in Hungarian refugee works. She has had extensive experience in welfare administration, co-ordination and planning, and was for ten years consultant for the division of welfare of the National Lutheran Council.

CAMP WILBUR HERRLICH starts its 36th season July 3. The camp is for needy boys and girls of all races and creeds from 7 to 12 years and is located near Towners, Put-

nam County. Work is under the direction of Arthur Fugelsoe. He is assisted by a staff, 11 members of whom are college students participating in the summer service program of the ULC Board of Higher Education.

LUTHERAN INNER MISSION SOCIETY of Brooklyn honored Emma Specker Snyder for faithful 37 years of service as a representative of the society's women's auxiliary. She is a widow of the first president of the society, Dr. William Snyder.

Reports of the society showed that out of an income of $54,000, $51,000 had been expended for services through Lutheran Social Services. The meeting was held at St. John's Church, Prospect Avenue, on May 9.

Conferences Define Position On State's Bingo Amendment

By HERBERT A. BOSCH

ROCHESTER—New York will hold a referendum this fall at which voters will decide whether the state constitution should be amended to permit churches and charitable institutions to raise money through bingo and similar forms of gambling.

The Rochester and Western Conferences discussed the proposed measure at their conventions this spring. The Rochester Conference agreed that the measure should be opposed and went on record as "emphatically stating that we do not favor the legalization of bingo."

The Western Conference rejected a recommendation by its social missions committee urging members of the congregations to vote "a big 'no' in the coming referendum on the bingo amendment." It decided instead to express disapproval of purpose and intent of the amendment and issued a statement in which it called "upon our members as citizens to study the measure carefully and to exercise their truest Christian judgment by voting at the polls."

The Rochester Conference elected Dr. J. Russel Fink as president. Other officers are: the Rev. Walter Cowen, the Rev. Frederick W. Reissig, George Winfield, Edward Dreier, Richard Gysel, and the Rev. Paul Hoover.

The convocation of church councilmen attracted more than 150 persons. They were addressed by Dr. Frederick R. Knubel, president of the synod.

ONE RUN—NO HIT

ONE FAN was out of control, a synod secretary scored a run, and a synod president was not hit.

This is the story told by delegates to the New York Synod convention at Niagara Falls.

Dr. Charles M. Cooper attended the convention as ULC representative. The president of the Ministerium of Pennsylvania was sitting in the front pew of Zion Church where several large fans had been installed to give perspiring delegates relief from the mid-90-degree heat. A few minutes before final adjournment of the meeting, the hard rubber blade of a fan snapped and half of it shot like a missile into the air, hitting the 30-foot high ceiling and rebounding to the floor. It narrowly missed Dr. Cooper.

The fan began to spin wildly, and Synod Secretary Paul C. White ran over and disconnected the cord.

When he had recovered his composure, Synod President Frederick R. Knubel apologized. "No malice was intended," he assured his colleague from the neighboring synod.

Berkheimer Discusses Pensions

Pensions for pastors and their participation in social security were discussed by Dr. George Berkheimer, executive secretary of the ULCA Board of Pensions, and Sister Louise Burroughs of Philadelphia described the need for deaconesses and participants in the AIDS program of one-year service to the church.

RECENT ARRIVALS in the Rochester area are the Rev. Martin L. Dolbeer, Trinity Church; the Rev. Godfrey E. Alberti, Concordia; and the Rev. Frederic Teichmann, organizer of a new congregation in suburban Greece.

THE SKIPPER IS A LADY

Morning Star Returns

ONE BRIGHT MAY MORNING this year, the Morning Star VII, gaily bedecked with improvised banners of dress goods, sailed into the Kwajalein Naval Station in the Marshall Islands. Marshallese people crowded the decks and lined the pier in a holiday mood. At the helm was the skipper, Miss Eleanor Wilson, a 70-year-old missionary long active in the islands who had taught herself navigation by the stars when the Morning Star's predecessor lacked a male missionary to guide her on her course.

The ship's arrival last May marked the 100th anniversary of the arrival of the first Morning Star on which Boston missionaries came to the Marshall Islands to begin their work among the native population.

Chaplain Spohn, Miss Wilson, Pastor Ned, Mrs. Ned (talking to crew of Morning Star)

Taking part with Miss Wilson in the christening of the ship at the naval station was Pastor Ned of Ebeye Island, his wife, who broke a champagne bottle filled with coconut juice on the ship's bow, and the naval station chaplain, Lieutenant Commander Arnold P. Spohn.

A United Lutheran minister, Chaplain Spohn hails from Spring City, Pa. He graduated from Muhlenberg College and Philadelphia Seminary, served briefly as assistant pastor of Grace Church, Lancaster, Pa., and entered the Navy chaplaincy in 1944. He has been on duty in several Navy centers and stations in the United States, has served in Guam and is now attached to the Marshall Islands naval base.

Morning Star VII at pier of Kwajalein Navy Station

Summer is Busy Time on College Campuses

GRADUATION was over and most regular students were away from the campuses of church related colleges, but summer work continued and planning for the coming academical year and discussion of future development projects reached a high pitch during the past few months.

WAGNER College laid the cornerstone for its new men's dormitory. For one of the participants at the service it was a familiar event. Dr. Frederic Sutter, president of the college's board of trustees for 38 years, has taken part in five cornerstone layings at Wagner.

The new dormitory, partly financed through a government loan, is one indication of Wagner's expansion efforts. Another indication was the fact that eight prominent business and professional men joined forces in Wagner's behalf as charter members of its board of directors. Fifteen others have been approved for membership. They will assist with financial development of the college's resources.

Dr. Frederic Sutter at Wagner

Fifth cornerstone in a lifetime

Wittenberg May Change Name

WITTENBERG College may become Wittenberg University within five years, the school's board of directors announced last month. After three years of study, the college adopted an organizational structure modeled after that of a small university. It includes four schools—arts and sciences, professional studies, community education, and Hamma Divinity School. Pros and cons of changing Wittenberg's name to make it conform to its new structure are now being studied by the development committee.

Meanwhile, Wittenberg went ahead with new building plans. A government loan will be sought to build an additional dormitory for 171 girls. The school built two dormitories, improved or enlarged three others during the last five years. Two major con-

New Muhlenberg College's Concert Band of 44 Students Gives Concert in Memorial Hall

Conductor Albertus L. Meyers joined faculty last fall, organized band in one season

struction projects are to be started this summer. They are the erection of a ceramics laboratory and reconstruction of the third floor of a dormitory for men.

More Room for More Students

HARTWICK College broke ground for a new men's dormitory July 7. The $460,000 building is scheduled for completion next year. A $275,000 government loan was obtained to cover part of the cost.

THIEL'S board of trustees accepted the floor plan for the new science building to be constructed on the campus. It will house physics, chemistry and biology departments. A 20-year development plan prepared by Dr. Orville Dahl is now under discussion. The three-phase plan is to be completed by 1977.

GETTYSBURG College has a faculty-alumni-administration planning committee working on a 25-year master plan for development. Estimate of immediate needs, President Willard S. Paul reports, adds up to $2,500,000 not including funds needed for faculty salaries and endowments. Enrollment is presently pegged at 1,500.

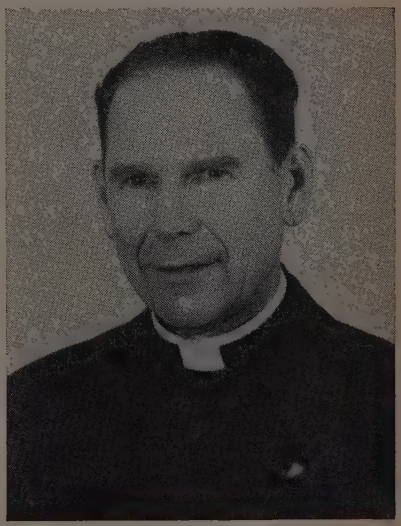
SUSQUEHANNA University broke ground for its music building. The $300,000 structure will be named Heilman Music Hall in memory of a Williamsport, Pa., family which has made generous contributions to the development of the school.

Faculty Appointments Announced

CARTHAGE'S new chairman of the biology department is Dr. Ralph M. Tiefel. The Rev. Alex J. Wacker, pastor of First Church in Potter, Neb., will become the college's first full-time chaplain. He served previously on the staff of the school as religious counselor. Dr. Ralph B. Priddy of Pittsburgh was appointed associate professor of biology. Chiu Hock Quan, an Indonesian soon to receive his Ph.D. degree from the University of Colorado, will become assistant professor of economics. Mr. Quan, who completed studies in Europe, was a journalist and photographer for American publications.

MIDLAND has appointed Dr. G. Gordon Parker as associate professor of sociology. A former missionary in Liberia, South America and the Virgin Islands, he was recently a research fellow at the Yale School of graduate studies.

NEWBERRY'S associate professor of Bible and religious education next fall will be Dr. Luther G. Cooper. Dr. Cooper was a missionary in China from 1928 to 1948, taught for one year at Andhra Christian College in Guntur, India. Since 1948 he served congregations in South Carolina.



Dr. Luther G. Cooper

Former missionary joins Newberry faculty

Summer Schedules Are Heavy

WITTENBERG had scheduled 18 conferences and meetings on its campus between April and September. Among them was a school on race relations (June 24-28) sponsored by the department of social action of the ULC Board of Social Missions. The conference had the assist of a $10,000 grant from the Fund of the Republic.

WAGNER announced a busy summer schedule including accelerated programs in elementary and secondary education. A

writers' conference was set for July 16-25. Staff for the lectures is drawn from outstanding writers, with Gorham Munson, author and editor, as director.

THIEL received a $1,000 grant from the Lutheran Brotherhood Life Insurance Society to sponsor a theological symposium at which Bishop Hanns Lilje of Hannover, president of the Lutheran World Federation, will be one of the leaders. Sharing the platform with Dr. Lilje during the three-day program (Sept. 19-21) will be Dr. Vilmos Vajta, executive secretary of LWF's department of theology; Dr .Friedrich Wuestner, president of the Lutheran Synod of Brazil; and Dr. Max Lohe, president of the Evangelical Lutheran Church of Australia.

NEWBERRY College opened its summer school June 10 with an enrollment of 150 in regular college courses. A workshop on mental health in the classroom (July 8-26) was sponsored by the South Carolina mental health commissions and the department of education in co-operation with the college.

GETTYSBURG COLLEGE awarded six honorary degrees at commencement exercises in June. Recipients were Pastor Paul L. Reaser, St. James' Church, Gettysburg, and Pastor Hugo W. Schroeder, St. Paul's Church, Baltimore (D.D.); District Court Judge Luther W. Youngdahl and Joseph H. Himes, Washington, D. C. (Doctor of Laws); James A. Zingmaster, Bronxville, N. Y. (Doctor of Science); Author Bruce Catton (Doctor of Literature). Honorary degrees from other ULC colleges were listed in "The Lutheran" of May 29.

MARYLAND

Evangelism Becomes Permanent Following Mission in Hagerstown

By WILSON P. ARD

HAGERSTOWN—Follow-up reports of the Hagerstown area evangelism mission show that 13 of the 25 participating congregations now have year-around evangelism committees and an average of 29 lay workefs. Prospective members on file total 942.

Since mission week (March 10-15), 138 persons have been received by letters o transfer and restoration, 152 by confirmation, and 48 by adult baptism. Church schools gained 115.

Lutheran Students Off to Berlin

MARCIA ANN BUEHLER, June graduate from the University of Maryland and member of Trinity Church, Hagerstown, was one of eight students from various American colleges receiving scholarships for a European study project this summer.

Scholarship recommendations were made by the National Lutheran Council in cooperation with the Lutheran World Federation and the Lutheran Student Association of America.

The young people will confer in Berlin with members of the Student Christian Movement from East and West Germany and with members of the Finnish Student Christian Movement.

RURAL CHURCHES in this area will contribute during the summer canned fruits and vegetables while urban congregations will give cash to buy food products for the 232 guests at the National Lutheran Home for the Aged, Washington, D. C.

PASTOR DIXON A. YASTE has resigned at the Union Bridge parish to accept a call to Trinity Church (West), Baltimore.

GERALD E. HOUSEKNECHT, graduated in May from Gettysburg Seminary, will become assistant to Dr. Wilson P. Ard at Trinity Church, Hagerstown. After a summer of clinical work at Patton State Hospital, California, Mr. Houseknecht will be ordained and installed in early September.

SYNOD TREASURER VIRGIL W. DOUB reported that $196,443 or 38.3 per cent of the benevolence apportionment had been paid by June 20. Receipts for Lutheran World Action were $37,000 or 54 per cent of the

---

Next annual meeting of the Maryland Synod will be held in St. John's Church, Cumberland (Pastor Russell E. Fink).

Roger Harp Honored at St. John's, Hagerstown

Dr. Boyd Hamm presented plaque to orchestra leader as Supt. George Damm watches

quota. In 1958 the per capita apportionment will be $16.60 and $1.55 for LWA per communing member.

ROGER C. HARP, for 47 years director of the orchestra at St. John's Sunday school, Hagerstown, was presented a plaque in recognition of many years of faithful service. The plaque is a reproduction of the original St. John's Church etched in bronze.

CENTRAL STATES

Mission Work Begins In Haysville, Kansas

By PAUL C. WIEGMAN

OMAHA—Development of a mission began last month at Haysville, Kansas. The Rev. Leo R. Nielsen held meetings with a group of prospective charter members in a private home and set June 30 as the date for the first service.

The basement of a recently purchased parsonage will provide room for the services.

A SUNDAY SCHOOL ANNEX was dedicated by St. Luke's Church, Fort Smith, Ark., on June 12. St. Luke's, whose pastor is the Rev. Chesmond S. Bade, was host to a workshop sponsored by the synodical home missions committee. Synod President A. W. Young met with mission developers and representatives of congregations from Tulsa, Oklahoma City, Durant, Little Rock, and Wichita.

FAITH CHURCH, Prairie Village, Kan., has approved erection of an educational unit. First Lutheran Church, South Sioux City, Neb., is planning a $200,000 church building for 400 persons. Offices, educational facilities and meeting rooms will be included in the building to be erected on a 2½-acre plot.

DRIVE-IN services have been resumed at St. Paul's Church, Grand Island, Neb., in addition to two regular Sunday services in the church.

MONTANA-NORTH DAKOTA

Flash Floods Fail to Halt Organization of Mission

By RALPH C. SANDGREN

BILLINGS, MONT.—Neither flood nor mud could dampen the enthusiasm of pastor and people of the newest ULC mission in Billings, Messiah Church, on the day of organization. On the morning of that day an irrigation ditch one block north of the home of Pastor Ralph C. Sandgren burst its bank and flooded the street and yard of the pastor's house.

The evening service was delayed for 20 minutes while the president of the Northwest Synod, Dr. Paul Bishop, and two pastors from neighboring towns, Robert Fellows, Livingston, Mont., and John Mednis, Columbus, Mont., dug themselves and their car out of the mud deposited by the rampaging waters.

The services were attended by 209 persons. Dr. Bishop and Pastor John Shannon of First English Church in Billings preached. Meeting place was Rocky Mountain College.

MONTANA-NORTH DAKOTA

The choirs from Bethlehem and First English churches sang.

Plans contemplate erection of a chapel this summer. The congregation was organized with a confirmed membership of 50 and a baptized membership of 93.

Lutheran churches in the Billings area will get their share of the Lutheran World Federation Rally next month. The National Lutheran Council has arranged for five Lutheran visitors from other countries to stop in Billings for a regional rally on their way to Seattle on Aug. 29. All National Lutheran Council churches in the area will take part.

BILLINGS CHURCHES have organized two softball leagues and are in the thick of battle for the church league pennant. So far, ULC churches tie for second place with Trinity, a Missouri Synod church. Leading the league is First Southern Baptist Church.

ST. JOHN'S CHURCH, Great Falls, Mont., has recently hired one of its members as full-time parish worker. Miss Delores Sommers taught school last year in Belfry, but decided to go into parish work to meet the need of her own church. She will assist Pastor Eugene Hasselquist.

TWO CHURCHES were welcomed into the Western Conference of the Northwest Synod at its meeting in May. They are: United Lutheran Church, Cavalier, N. D., and Messiah Church, Billings. Three pastors, Stefan Guttormsson (United Lutheran), John Mednis (St. James', Columbus), and Marvin Lee (United Lutheran Church, Butte, Mont.), were received.

ST. MARK'S CHURCH, Fargo, N. D., celebrated its 70th anniversary in May. Speaker was the former pastor, the Rev. Ingolf B. Kindem.

The Rev. William Swarbrick, regional evangelism director, spent three weeks in May and June in the Western Conference making arrangements for the forthcoming missions in October. They will be among the last missions to be held by ULC churches during the current two-year emphasis.

Pastor Swarbrick covered North Dakota and Montana, traveling mostly by plane.

STEWARDSHIP RALLIES were held by Western Conference churches under the guidance of the Rev. George McCreary, Northwest Synod stewardship secretary. The 1958 goal of the United Lutheran Church for 15 million dollars was discussed.

BIBLE CAMP in North Dakota will be held Aug. 11-17; in Montana, July 28-Aug. 3. Headliners for the Montana Camp are Dr. Clemens H. Zeidler and Dr. Paul H. Roth, president and president emeritus of Northwestern Seminary.

TEXAS-LOUISIANA

Home Missions Program Spurred by Interim Loan Fund

By JAMES F. VORKOPER

AUSTIN—Promotion of the $100,000 home mission loan fund was the most important action taken by the synod's executive committee last month. It was the first committee meeting since the synod convention in Houston in May. The convention had approved the plan and referred it for implementation to the executive committee.

Under the plan, synod members, congregations, and individuals will be invited to invest funds at 4 per cent interest in short-term loans. A new home mission committee was organized.

Other action taken by the committee was appointment of Dr. R. R. Williams of Port Lavaca to the Central Seminary board. He replaces Floyd Philips who resigned. An offer by Trinity Church, Victoria, Texas, to be host to next year's synod convention was accepted.

NEWEST TEXAS MISSION was organized as St. Martin's Church in Houston on May 12. The congregation was developed by the Rev. Manfred Holck, Jr., who became its first pastor. Synod President Royal E. Lesher preached.

t. Martin's Mission Organized in Houston by Mission Developer Manfred Holck, Jr., on May 12

Meetings are still being held in funeral chapel, first church unit is under construction

The mission was formed with 66 confirmed nd 43 baptized members. Over 200 persons ttended the organizational service. Plans or a church unit were approved. Building as scheduled to get underway this month.

AN AUSTIN MISSION, Messiah Church, roke ground for a new building on the ongregation's two-acre property. Dr. Lesher nd Pastor David Cooper conducted the ervice. The two-year-old mission is build- ng a church for 200 persons.

PROGRESS REPORTS came from other young ongregations. Our Saviour's Church in yler observed its first anniversary on July 7 nd is contracting for a building site. The ission, whose pastor is the Rev. Robert esher, has added 31 confirmed members o its rolls in the first year.

Two-year-old Salem Church in Houston ceived 29 members in June. The mission wns a building site which is being included n a new road-building program and must e changed. Meeting place is a house chapel. astor is the Rev. Myron Blackman.

A third mission is being started in San ntonio's east side by the Rev. Vernon echt, recently ordained in Grace Church, ouston.

ynod Launches Sector Project

A SECTOR PROJECT training school was ld by the synod in June at Lutherhill. Pas- rs and laymen of most congregations in the nod attended the two-day meeting under e direction of Stewardship Chairman Philip L. Wahlberg, Jr. Use of the plan is being advocated for this year.

DEDICATION of Trinity Church, Victoria, has been scheduled for early fall. The build- ing is nearly completed . . . St. Luke's chapel in Richardson has been air conditioned . . . Mrs. J. W. Kern is president of the southern conference ULCW. She was elected at a meeting at Our Saviour's Church, Victoria.

VERNON BREITKREUTZ was ordained June 2 at St. Mark's Church, Cuero. He succeeds Pastor A. H. Hahn at St. John's Church, Goliad. Pastor Hahn retired this month.

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Last year the 100 per cent congregatio numbered 573.

A list of the 1957 congregations was pu lished in THE LUTHERAN of May 8. Sin then the following were added to the lis

CENTRAL PENNSYLVANIA SYNOD
Newville, St. Peter
INDIANA SYNOD
Greenwood, Advent
MICHIGAN SYNOD
Ann Arbor, Peace
Flint, Our Risen Lord
NEW YORK-NEW ENGLAND SYNOD
East Aurora, Church of the Nativity
OHIO SYNOD
Cincinnati, First English
Columbus, Indianola
Continental, Christ
Dayton, St. John
Mansfield, St. Luke
Sharon Center, St. Paul
Steubenville, Grace
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PENNSYLVANIA

Donald Richter Ordained At St. Mark's, Scranton

By CALVIN E. HUMBERT

WILKES-BARRE—C. Donald Richter w ordained May 19 at St. Mark's Chur Scranton. Wilkes-Barre Conference Pre dent F. R. Edwards conducted the ordinati on behalf of the Indiana Synod where t Chicago Seminary graduate will serve. accepted a call to the three-church Albi

arish. Mr. Richter was a member of St. lark's Church.

Dr. Edwards also installed the Rev. Edard Zvirbulis as pastor of the Audenriedeaver Meadows parish on May 19, and the ev. Richard Beck as pastor of St. John's hurch, Honesdale, on June 30.

A PARISH HOUSE was dedicated at St. Paul's hurch, White Haven, after completion of ajor renovations. Preacher was the Rev. eter Dexnis, pastor of St. Paul's Church, ethlehem. Much of the labor was done by embers of the congregation. Pastor is the ev. Charles Ritter.

A RALLY of the Wilkes-Barre Conference rotherhood was held at Tweedle's Park, eatherly, on June 14. Herman Rudelitsch esided. Speaker was the Rev. Walter A. untzleman of Bath, Pa.

SUMMER RETREAT of the Wilkes-Barre onference Luther League was conducted "52 Acres" between Hazleton and Wilkesrre on June 22. The Rev. Lawrence Reese the Board of Parish Education spoke.

—CHANGES OF PASTORATE—

NORTHWEST

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OHIO

BARKENQUAST, JAMES L. Seminarian. T Trinity Church, Findlay.

HAGGIS, WILLIAM C. Seminarian. To Ros ville parish.

HILTY, ROBERT. Seminarian. To Trini Church, Massillon, and First Churc Beach City.

JOHNSON, WALTER F. Seminarian. To Tri ity Church, Canton, assistant pastor.

KELLY, ROBERT S. Seminarian. To S Michael's Church, Marshalville, and Zi Church, Doylestown.

KEPLINGER, RICHARD. Seminarian. To Zi Church, Stone Creek.

LUND, GORDON C. From Director of Publ Relations, ULCA Evangelism Mission. T St. Luke's Church, Mansfield.

RIGGLE, LLOYD M. To Plain Church, Woo ter, and Zion Church, Reedsburg.

RONKOS, CHARLES G. Seminarian. To S Paul's Church, Springfield.

SAFFORD, DONALD E. Seminarian. To Miff parish.

STEWART, RUSSELL L. Seminarian. To Fi Church, Strasburg.

WEBER, WALTER E. From Holy Trini Church, Canton, and St. Jacob's Churc North Canton. To Shanesville parish.

PACIFIC

GETZENDANER, MARK. From Trinity Churc McMinnville, Ore. Retirement.

LAMUNYON, WESTON. Seminarian. To R deemer Church, Boise, Idaho.

PACIFIC SOUTHWEST

HANSON, RAYMOND. Seminarian. To Sier Madre, Calif., mission developer.

JOHNSON, BERTRAND. Seminarian. To Fresn Calif., mission developer.

PLUMSKEY, ROBERT W. Seminarian. T . Niles, Calif., Board of American Missio

REENSTJERNA, HENRY W. From St. Ti othy's Church, North Highlands, Cal To Tarzana, Calif., mission developer.

SCHLUNTZ, HAROLD P. From Our Savio Church, Orange, Calif. To Merced, Cali mission developer.

PENNSYLVANIA MINISTERIUM

ACKER, MARTIN L. Seminarian. To King Prussia, mission developer.

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BISCHOFF, RUDOLPH H. To Advent Church, Philadelphia, assistant pastor.

BOTTIGER, ERNEST L. Seminarian. To Trinity Church, Hazleton, assistant pastor.

BUTTS, WILLIAM C. From St. Matthew's Church, Chester Springs. To St. Matthew's Church, Schuylkill Haven.

GRIMES, PETER P. Seminarian. To Centreport parish, Centreport, Pa.

HITCHCOCK, WALTER L., JR. Seminarian. To St. Paul's Church, Lansdowne, assistant pastor.

JENSEN, WILLIAM. Seminarian. To Christ Church, Easton.

LANDIS, DONALD B. Seminarian. To St. Paul's Church, Glenside, assistant pastor.

MARTIN, ALAN K. From Christ Church, Sardis. To Zion Church, Womelsdorf.

ROGERS, LOUIS V. Seminarian. To Nox parish.

SCHMIDT, ERNST. From Tabor Church, Philadelphia. To Gloria Dei Church, Huntingdon Valley.

SPIEKER, GEORGE F. Seminarian. To St. Paul's Church, Gordon.

WAGNER, RALPH L. From Grace Church, Philadelphia. Retirement.

WAXBOM, ERNEST M., JR. Seminarian. Nuremberg-Sheppton parish.

ZIEGENFUS, GEORGE L. Seminarian. To Tripoli parish.

PITTSBURGH

BUCHER, JOHN. Seminarian. To Grace Church, Erie, Pa.

GARDNER, JOHN B. From New Florence parish, Pa. Retirement.

HAAG, LLOYD K. From St. Paul's Church, Pittsburgh, Pa. To St. James' Church, Pittsburgh, Pa.

HRABOVSKY, EUGENE. Seminarian. To St. Andrew's Church, Carnegie, Pa.

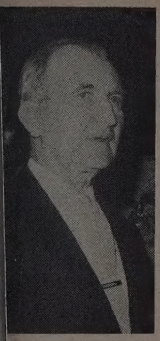
MCCORMICK, JAMES M. Seminarian. Grace Church, Clarion, Pa.

SMITH, THOMAS A. Seminarian. To St. Stephen's Church, Pittsburgh, Pa.

CORRECTION

RUGH, MEADE A. From Christ Church, Charleroi, Pa. Retirement.

DECEASED



DR. GEORGE W. MILEY, president of the Ohio Synod since 1941, died June 24 after a brief illness following a coronary attack. The 66-year-old minister had asked the Ohio Synod at the convention last month not to re-elect him. The synod complied with his request and elected Dr. Fred C. egman as successor to the presidency. Dr. Miley was a native of Indiana and a duate of Capital University and Chicago inary. He received an honorary doctor divinity degree in 1934 from Wittenberg llege.

Ordained in 1914, Dr. Miley served the rodsville parish in Ohio and St. Luke's urch, Toledo, before becoming pastor of gsburg Church, Toledo, in 1924. He left parish after his election to the synod sidency. He was a member of the Board American Missions and of the board of ctors of Wittenberg College.

urviving are his widow, Rosanna, nee up; two daughters, Mrs. Kathryn Rinder-cht, Jr., and Mrs. Martha Rajala; and brothers, the Rev. Dwight Miley of anon, Pa., and the Rev. Charles A. Miley acramento, Calif.

memorial service was held June 25 at y Trinity Church, Columbus. The Rev. ph M. O'Morrow preached. Pastors ard Powell, Albert Buhl and E. Rudolph born participated.

he funeral service was held June 27 at sburg Church, Toledo. President-elect C. Wiegman preached. Taking part Dr. W. Carl Satre, pastor; Pastor orrow, and the Rev. Carl Driscoll, vice dent of the synod executive board who serve as interim president until July 31. rial was at Memorial Park, Toledo.

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JESSE M. BADER

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IN CONCLUSION

NOBODY IN THE WORLD but Billy Graham, I suppose, could draw an audience of 20,000 in New York City every night for ten weeks. That a Christian preacher, preaching the "hard" gospel of sin and salvation, could draw such crowds, is next thing to unbelievable.

A man could not have done it 20 years ago. The terrific Graham success is a sign of the times, of the eagerness of millions for something to believe.

Billy Graham happens to be a man who came at the right time. Our own Ross Stover, for example, has the message and personal appeal which might have been fully as successful as Graham's if he had launched his career at the time Graham did.

BUT THERE'S something else. There has to be, in present-day America, not only the man whose hour has come but a spark to fire the imagination of the public. Like people selling soap or beer, a way must be found to tell the world about Graham.

Oddly enough, it was William Randolph Hearst who gave Graham his big break. Billy was a tent evangelist slogging along in Los Angeles in 1950 with one of his crusades. Hearst calculated that Billy had the makings of a big story, and wired his West Coast newspapers, "Puff Graham."

Reporters and cameramen rushed to the scene. Suddenly Graham became the most exciting personality in an easily excited city. The story and pictures went around the world. Several radio men picked up Graham where Hearst left off.

In this rising tide of public interest, Graham has remained modest, sensible, honest, and has built up a team of promoters who operate with the efficiency of General Electric. The world has neve seen any other preacher organized to suc an extent as Graham has been.

Most Protestants are grateful that th high voltage of mass appeal has bee turned on in behalf of a Christia preacher. There's a basic differenc though, between the way our churche have been working through the years an the way the Graham crusade operates.

We have felt that the heart of th church's life was the quiet preaching the gospel in thousands of parish church each Sunday, and the administration the sacraments at many altars. The ne birth, we have taught, begins in infa baptism and continues through years instruction in the home and parish schoo

There is no sudden "decision f Christ," but a gradual growth in grac The unchurched are sought throug friendly, persistent visiting of neighb seeking his neighbor.

THE GRAHAM OPERATIONS seem to r in the opposite direction. I've received dozen letters in the last few weeks sayi about what the woman told Pastor Sey in the article we print this week (*pa 18*). "I was brought up in the Luther church," they say, "but now I have be converted. I'm a born-again Christia I'm not paying any more attention to su stupid people as you."

I don't mind being called names, b I've been startled by the violent ill w expressed in most of these letters. Ther some sort of a mass-mind reaction e dent among many Lutherans who ha been affected by Billy's crusades.

Maybe this too is a sign of the tim Billy Graham may be blazing a trail i the mass communication era before Perhaps God is prompting us to try change our tactics. Perhaps.

—ELSON RUF

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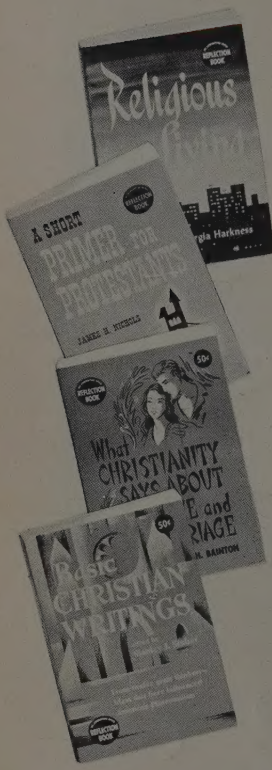

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